HE UNIVERSALIST Leader

JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

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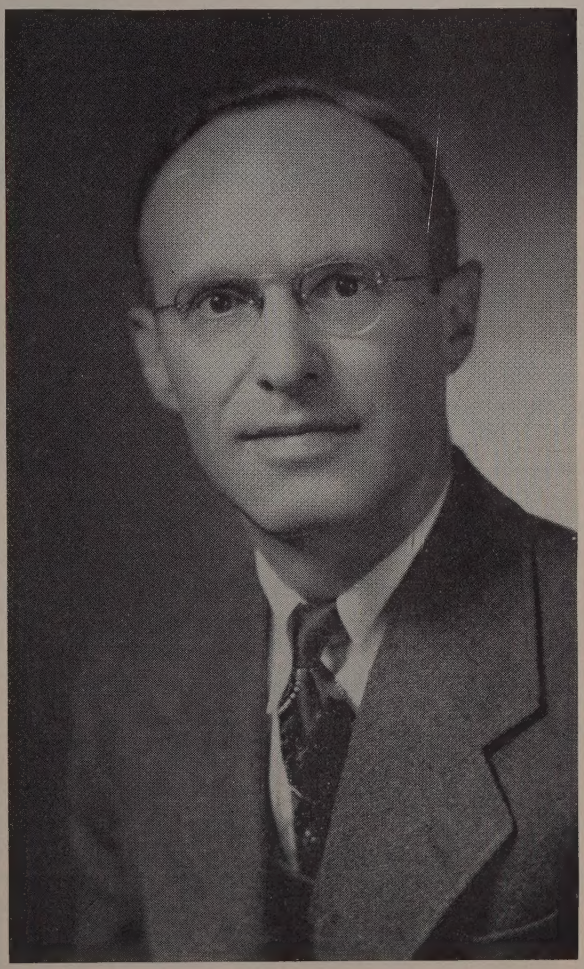
Carleton Miner Fisher,

President

Universalist Church

Of America



General Assembly Number

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THE UNIVERSALIST *Leader*

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

December 1957 — No. 12

On our cover we are happy to present **Carleton Miner Fisher, president of The Universalist Church of America,** elected at the recent General Assembly. Mr. Fisher brings to the office a widely varied career of successful service. He is minister of the First Universalist Church of Wausau, Wisconsin, one-time overseas director of the Universalist Service Committee, and later general director of our service program both at home and abroad.

Gordon B. McKeeman, minister of our church at Palmer, Massachusetts, and for several years director of the Universalist Publishing House, wrote on the **Biennial Sessions of the Universalist Church.**

Harold S. Latham, past president of the UCA, gave us the interesting story on the **Universalist Laymen's Sessions.**

Angus H. MacLean, dean of the Theological School at St. Lawrence, preached the assembly sermon. **Perspective on Destiny** is the text of this important message.

Laura S. Hersey, for the last four years president of the Association of Universalist Women, wrote the story of the **Sixty-first Biennial Session of the AUW.**

Albert F. Ziegler is the author of the heartening story of the unprecedented three-day **Universalist Ministers' Institute.**

William Wallace Rose wrote a most accurate summary of the assembly for Lynn Universalists. This summary, **The Universalist Church in Convention,** we reprint here with permission.

Donald B. F. Hoyt wrote the account of the **Pre-Convention Meeting of the Board of Trustees.**

Marguerite Webb summarized the **Ministers' Wives Meeting.**

H. R., with rare sensitivity and humor, transcribed reactions of the Little Gray Cat in **Cat Cons Convention.**

William A. De Wolfe of Stoughton, Mass., recorded the **Historical Society Session.**

iennial Sessions Universalist Church

Gordon B. McKeeman

THE last-minute arrangements had been completed and an air of expectancy shrouded the congrega- n as the General Assembly of The Universalist urch of America gathered in Wedgewood Hall for Occasional Service. Words of greetings, warm iles and handshakes fell into silence as the organ oke forth the tones of Yigdal and the processional Universalist ministers entered to the solemn words, raise to the living God, all praised be his name. . . ." e remembered other processionals and those who longer marched with the living. And one dis- vered new faces and zealous spirits come to swell e ranks, to join the effort to proclaim the saving ith to their generation. *Perspective on Destiny.*

The Occasional Sermon of Dr. Angus H. MacLean printed elsewhere) bespoke the solemn concern of any that we not too easily mouth our confidence in ersons without a profound understanding of the dif- culties within which such a belief must make its ay in the era of Sputniks and Little Rocks.

Recognition was given to those who have served e Universalist Church for half a century (only one this biennium reached that span, the Rev. Sidney Willis) and to those who by various paths had ntered the professional service of Universalism.

The tone of careful deliberation and a sense of ur- ency was generated with the final hymn, its sum- ation:

"Behold, there looms the mystery of love diviner far,
There speaks the steadfast prophecy of nations freed from war—
Arise, and crown our days with good, in glad, exultant brotherhood."

Immediately thereafter, the delegates set to work in Como Hall, hearing a careful explanation of the Management Survey Report, the conditions which urged its undertaking. Said Max Kapp, "We want a 1957 Volkswagen instead of a 1923 Maxwell" as the vehicle for our faith, and commended its adoption. The Board of Trustees worked in close consultation with the Council of Superintendents, carefully appraising its meaning and circulating the major findings among ministers and board chairmen of all local churches. Further elucidation was given concerning the major provisions of the report as embodied in the recommendations and proposed changes in the By-laws.

Naturally there were questions about the procedures of the Survey itself and about the policies it suggested. Especial concern was expressed that the Assembly in session retains the power to examine, comment upon, and revise the budget. Board members present seemed anxious to present the Report as an imperative step in rearranging our organizational pattern. It was 11:15 p.m. when the delegates began leaving Como Hall.

On Thursday morning, delegates arose to find the gray Atlantic chewing restlessly at the shore. Somewhere in the leaden sky (or above it) Sputnik continued its revolution in orbit, and the Convention rolled up its sleeves and started to wend its way through a lengthy agenda. Let us not fail to mention here the start of the day, a quiet, maturely passionate period of worship and meditation under the leadership of the Convention Chaplain, the Rev. Ida M. Folsom.

A quorum was declared present as President Alan F. Sawyer gavelled the Assembly to order, and proceeded to the adoption of the Rules of Procedure. Former presidents of The Universalist Church of America present, Dr. Ellsworth Reamon and Mr. Harold S. Latham, were introduced and greetings were sent to Dr. Clinton Lee Scott and Dr. Emerson Hugh Lalone, absent from the Assembly for the first time in many years.

The Credentials Committee reported two hundred and eight voting delegates qualified. The Report of the Nomination Committee was read by the Rev. Phillips Thayer, Chairman, and nominations from the Assembly were received, during which a parliamentary tangle ensued and was subsequently resolved. The Assembly seemed relaxed and in even temper, at times in good humor, as such routine matters of appointment of sessional committees proceeded. There came then a respite for the monitors, who were hitherto rushing hither and thither with the microphone in search of too small voices, as President Sawyer delivered his report ("swan song," he said) as titular head of the denomination. An able, sensitive, dedicated leader, he spoke of the changes that had occurred in his term, the financial difficulties which became apparent, and the steps taken that resulted in a balanced budget this year for the first time in many, with some years chalking up deficits in the $80,000 to $100,000 range); the resignation of the General Superintendent and the consequently increased load upon some of the Trustees; the evaluation of the organization by the Institutional Counseling Associates; and the choice of a new Superintendent. Quietly and attentively, the delegates listened, impressed with the earnestness of their retiring leader. A rising Assembly clapped its approval and appreciation.

Then, as a bulldozer on the adjacent shore cleared the sand from around the boardwalk foundations to allow repairs to be made, the new General Superintendent stood at the rostrum and sought, in like manner, to clear away debris and decay that we might see our own foundations and proceed to build soundly thereon. He spoke feelingly of his own appreciat for the work of his predecessors, Roger F. Etz, Rob Cummins and Brainard F. Gibbons, and then outlin his own convictions that new life can come into corporated life through our efforts together. "T tide of our life is coming in again," and the delega could feel something of its throb as they sat a heard his plan to enable churches to grow in vital numbers and conviction.

Thursday Evening

Thursday evening's program was devoted to examination of a most important segment of our pa The Universalist Historical Society presented Ernest Cassara, Associate Professor of Church H tory at Crane Theological School of Tufts Univers whose paper, entitled *Hosea Ballou and the Rise American Religious Liberalism,* was a thrilling minder of the part our religious ideas played in religious scene of a century and a half ago. The per was most unusual in that it evoked enthusia responses from both lay and clerical listeners. T promise of the Historical Society to reprint this do ment should be greeted with appreciation on the p of Universalists everywhere.

Following the Historical Society's presentation, open hearing was conducted by the Rev. Earle T. N Kinney of the department of Survey and Evaluati Chief topics for consideration were the propo amendments to the Bylaws of the UCA and to Laws of Fellowship, Government and Discipli Special interest centered around the recommendati of the Management Survey to abandon the dep mentalized organization, which gave to each Dep ment both policy-making and functional powers. O viously present were the fears that too much conc tration of power in the hands of a few (any fe would lead to abuses of that power. Delegates (see ingly those with a feeling of the remoteness "headquarters") pointed out some of the impl powers in the suggested changes that would give General Superintendent veto power over policy s gestions of all policy advisory committees and " ministrative and supervisory powers over all (meaning the UCA's) programs, activities and p sonnel." In our form of government, this might w be interpreted to mean ministers, state conventio local parishes, churches and fellowships. Furth more, there was much feeling that so decided a wi drawal from the departmental organization left pol advisory committees without any voice on the Bo

Trustees. The informal discussions did much to rify points of view on these matters. Under the ient presidency of Mr. McKinney, the delegates ntinued the discussions far into the night.

Budget and Bylaws

As delegates arose on Friday, bright sunshine eeted them, and the expansive ocean shimmered in rays. One heard comments now and again that his is a good convention," — meaning, presumably, at it was marked by understanding and mutual conleration. The Rev. Ida Folsom, in her deeply mov- meditation, reminded the worshipers that it was t enough to be "children of God," but that we pire to be men and women of God.

The session opened with a consideration of the dget for the year 1957-58 (which at that moment as already nearly a third gone). The budget dission evoked a hubbub (not unusual for budgets), hich was finally resolved by the reduction of the tal core and contingent amount from $170,360.00 $165,360.00, reductions to be made in items desigted by the Board of Trustees. The sun's reflections rough the windows of Wedgewood Hall became so inding that two hotel staff members came to blackt the windows. No one doubted the continued resence of the sun, though it was no longer visible. he same could be said for the faith, though occasionly it was obscured by the discussions of organizaonal details, word meanings, hidden implications d interpretations.

Routine changes in the Bylaws were quickly acomplished to change the title of Secretary to Genral Secretary and to refer to "churches, parishes and llowships" in many instances in place of the narwer "churches." Some discussion ensued on the uestion of shortening the term of possible service on e Board of Trustees from ten to eight years. This volved possible appointment to fill unexpired terms. he Assembly, confident that the Church has no arcity of devoted and competent leaders, voted a larification of the Bylaw to provide an eight-year aximum tenure.

The afternoon was given to meetings of the Minsters' Association and the Association of Universalist Vomen (elsewhere reported). There was evident a ore united and congenial spirit among our minisers, which was reflected in the sessions of the Genral Assembly and elsewhere.

Dr. Arms inspects Junior High material.

Auxiliaries Report Friday Evening

"And the evening and the morning were the last day." Rapping gently with the gavel, President Sawyer intoned, "Please come forward, delegates, and take your places." A few bits of routine business were dispatched, while the foregoing plea was being heeded, the auditor's report was accepted and belated birthday greetings were forwarded to the United Nations (Oops, we missed the day). Reports of the auxiliary organizations, necessarily brief, suggested and sketched areas of progress and indicated needs. The Association of Universalist Women, the Ministers' Association, the Universalist Publishing House and the Retirement Service Society made known their work and mind. The Association of Universalist Men, through its President, Roland Gammon, pronounced itself a lusty child of seven years, with a thousand members. Our theological schools — Tufts, St. Lawrence and Starr King — reported the need for more students. Someone later asked if there was to be no report from Lombard College, Meadville Theological School. An embarrassed silence and apologies seemed an inadequate substitute for the real recognition of our share in this training center in Chicago for the liberal ministry. The Ferry Beach Park Association and the Murray Grove Association spoke of their work in providing facilities for summer institutes. In the midst of the reports, the report of the Committee on Social Concern, which had been made a special order of business, so that it could be reported in full in the morning papers, was read and adopted almost

Delegates and visitors join in Assembly Worship.

without discussion. Sometimes our social concern is little more than a public relations concern. We believe this not to be the case here. The Universalist Historical Society, rescued in recent years from obscurity, reported itself busy with reactivating interest in our history through publications, the most recent of which is *The Universalist Church of America — A Short History* by Clinton Lee Scott.

Management Survey Recommendations

Then, the Assembly set out warily to wander through the wilderness of the Bylaw revisions. Working from the recommendations of the Management Survey, as processed by the Survey and Evaluation Department, the delegates proceeded to make modifications, designed to allay fears of overconcentration of power without hamstringing the policy-making functions of the Board of Trustees or providing responsibility without power to function. The major changes made can be summed up thus:

1. A change in the structure of the advi committees to include one member of the Bo of Trustees, who is to be elected specifically each of the six committees; Business Adminis tion, Extension, Ministry, Publications, Public lations and Service. With a fifteen-member Bo of Trustees, only six members shall be electec committee responsibility, the other nine being assigned, thus giving no combination of commit majority power on the Board; yet allowing e committee a spokesman on the Board.

2. Setting up a requirement that the Gen Superintendent must report all policy recommen tions from advisory committees to the Board Trustees, whether or not he favors the proposal

3. Adding an interpretive sentence, defining scope of "programs, activities and personn — "Nothing in this article shall be construec granting powers over state conventions, auxil organizations or ministers; except as specifically

forth in the Laws of Fellowship, Government and Discipline."

4. Separating the planning and evaluating functions. The proposal advanced by the Management Survey was that a single agency, called the Planning Agency (close kin to the old Central Planning Council), would have "the functions of surveying and evaluating the program and policies of The Universalist Church of America and of helping to decide the course that seems best for the denomination." While agreeing that the Planning Agency was most important, the delegates saw a need for an independent survey-evaluation agency, responsible to the Assembly itself, and provided for the election of such an agency at each Assembly, which would have access to all pertinent data for its task of suggesting helpful changes in structure and outlining possible remedial steps to correct failures and shortcomings of the UCA activity.

The mood continued to be placid and patient. One haracteristic exchange: Delegates: "It seems to me he Chair is confused." President Sawyer: "Could be!" The final report from Credentials Committee Chairman Russell Lockwood enumerated the constituency f the Assembly: 131 lay delegates, 97 ministers, 30 tate convention officers, 11 national officers and 2 ast presidents (Dr. Ellsworth Reamon and Mr. Harold Latham) of The Universalist Church of America. Allowing for duplications of 24, the total voting constituency was 247.

Saturday — Recommendations, Resolutions, Fellowship Laws

The last morning of the Assembly (Saturday, and t was no day of rest for delegates) began with a blustery wind, whipping the gray waves into frothy anger. Occasional glimpses of the sun soon passed, and what New Englanders call "raw" weather enveloped the Atlantic Coast, the Boardwalk and the Hotel Chelsea. Consideration of the Report of the Committee on Official Reports and Recommendations was unusually brief. Recommendations passed urging:

More publications, a vigorous promotion of membership, recognition of the General Superintendent's responsibility to speak for The Universalist Church in matters of national or international scope that are of concern to Universalists, support for the General Superintendent's Four-Year Universalist Advance Program, assistance in finding employment for retired ministers that will make them eligible for Social Security coverage, support for the projects of the Service Committee in Ulm, South Germany and in the IARF-sponsored program for Roumanian and Yugoslavian refugees, encouragement for the establishment of Commissions on Social Concern at all levels, more effective ministerial recruitment, and the establishment of the headquarters, or a branch thereof, in the Middle West.

Perhaps most important was the passage of a recommendation from the floor that the Service Committee be allowed to solicit individual memberships from Universalists everywhere, proceeds to be used to defray costs of service projects.

Amendments to the Laws of Fellowship, Government and Disicipline were then considered. In the midst of the discussion thereof, the Credentials Committee reported the results of the elections, as follows:

President (for two years):
- Rev. Carleton M. Fisher, Wausau, Wisconsin

Trustees (for four years):
- Rev. Earle T. McKinney, Urbana, Illinois (Survey)
- Dr. Carl H. Olson, Minneapolis, Minnesota (Publications)
- Mrs. Edgar Wilson, Wausau, Wisconsin (Education)
- Mrs. Walter Worthington, Floral Park, New York (Service)
- Mr. Joseph Lovett, Brewton, Alabama (Unassigned)

Trustee (for two years):
- Mr. Wilson Piper, Wellesley, Massachusetts (Investment)

Central Fellowship Committee (for four years):
- Mr. Donald Beebe, Buffalo, New York
- Dr. Fenwick L. Leavitt, Philadelphia, Pennsylvania
- Rev. Theodore A. Webb, Haverhill, Massachusetts

Council of Liberal Churches (for four years):
- Mr. Kingsbury Badger, South Weymouth, Massachusetts
- Mrs. Benjamin B. Hersey, Medford, Massachusetts
- Rev. Raymond C. Hopkins, Brockton, Massachusetts
- Dr. Clinton Lee Scott, Tarpon Springs, Florida

Council of Liberal Churches (for two years):
- Mr. Alan F. Sawyer, Saugus, Massachusetts

Nominating Committee for 1959 Assembly:
- Rev. William E. Gardner, Meriden, Connecticut
- Mrs. Eleanor Genhart, Rochester, New York

Mrs. Emery L. Hamlin, Floral Park, New York
Mrs. Dudley W. King, Peoria, Illinois
Dr. Ellsworth C. Reamon, Syracuse, New York
Dr. William Wallace Rose, Lynn, Massachusetts
Rev. Norman Sparbel, Clinton, North Carolina

Preacher of the Occasional Sermon in 1959:
Rev. Clifford R. Stetson, Springfield, Vermont

Alternate Preacher of the Occasional Sermon in 1959:
Rev. Harmon M. Gehr, Pasadena, California

Chief candidate for the proposal most likely to generate discussion was the suggestion of the Massachusetts Ministers' Association to abolish the Reciprocal Fellowship provision in our Laws and substitute a provision requiring ministers taking fellowship with the Universalists to surrender other fellowships, except when taking a temporary license, good for the duration of their service to The Universalist Church. This proposal was tabled on the plea of Mrs. Holbrook Mulford that the lay delegates were "hopelessly confused" by the discussion. Strong opposition developed to a suggested revision applicable to students who had enrolled in our theological schools, and the revision was defeated by a large margin.

The new General Superintendent took the rostrum to express thanks to the many, many people whose efforts had made this a "well-run convention" which had "sentenced our General Secretary, Miss Esther Richardson, to months of hard work."

Consideration was then given to the report of the Resolutions Committee, which, unfortunately, is always condemned to the end of the agenda. The Rev. Robert Cope presented the report in the absence of the Committee's Chairman, Dr. Robert Tapp, who is at Albert Schweitzer College this year. Delegates voted endorsement of resolutions recommending cessation of nuclear weapons testing, and of the establishment of housing developments free from racial, religious and national origins restrictions. Then, on a resolution concerning segregation in public accommodation, service and education, a restrained debate arose. Delegates from southern states, as anxious as any to discover solutions to these problems without resort to force or violence, sought the modification and expansion of the wording of the resolution. A committee of three worked out a compromise wording, which subsequently was endorsed by the Assembly. (What the wording was can only be gleaned from the Secretary's report — you can find it there if you want it — G.B.M.). The Assembly recessed, conscious that it did not wish to consider the Resolutions in a hasty, haphazard manner, and agreed to reconvene at 4 p.m., forego, if necessary, a reception for the ne elected officers of the UCA and auxiliaries, and co plete the consideration of the Resolutions Commit Report. This it did, voting to urge Congress to peal the Smith Act (by a vote of 42-36), reassert its confidence in the wisdom of the Fifth Amendm requesting the repeal of the McCarran-Walter A suggested the broadening of the provisions of the lective Service Act to recognize the validity of con entious objection to military service on grounds ot than belief in a "Supreme Being"; asked the rep of the Reserve Forces Act of 1955; and called up the UCA to file a "Friend of the Court" brief in half of the churches in California, whose convict of violation of the California law requiring a loya oath for tax exemption is to be reviewed by the preme Court. Other resolutions bespoke the conc of the Church for many things. As the delegate b was gradually depleted by necessary departures a plain weariness (the delegates' disease, Posterior ralysis) other expressions voted included: encour ing the United States to encourage membership of nations not yet members of the United Nations, dorsement of federal aid to education, opposition capital punishment (a resolution as old, almost, as church itself), exploration of ways of helping ser citizens to find ways to fulfillment, a pledge of s port to the I.A.R.F. All resolutions concerning Management Survey were tabled, as action had ready been taken to implement the recommendati in organization and procedure.

And the tired, but satisfied delegates clapped President Sawyer rapped the gavel for adjournme the monitors laid aside the microphone, the manif papers were tucked into brief cases, handbags and bu ing pockets, and the business of bringing Univer ism to a craven and divided world was again at ha having been duly organized, urged, reported and cussed.

WHEN THE FLOODS IN WEST PAKISTA left six hundred thousand homeless, Christ churches responded generously to an appeal for h through the World Council of Churches. Strang enough, this practically coincided with reports fr Christian leaders in Lahore that the civil rights Christians were being violated. A Christian mem of the West Pakistan Assembly received many rep to the effect that Christians were being prevented fr registering as voters for the coming general electi (WAP)

Universalist Laymen's Sessions

Harold S. Latham

THE seventh annual meeting of the National Association of Universalist Men, held in Atlantic City at the time of the General Assembly of The Universalist Church of America, was called to order in the afternoon of Saturday, October 26. Roland Gammon, President, was in the chair and Harold Perham was Secretary. There was a fine representation of men on hand, the delegates ranging from New York to the Far West and from Maine to the Deep South.

Mr. Gammon gave a brief history of the NAUM, calling attention to the fact that a more complete account of the Association's past was to be found in the current number of the *News Sheet*. He then indicated some of the plans for the future as seen by the NAUM Executive Committee, stressing that although the Association has grown tremendously in the seven years of its existence, there is urgent need for still further enlargement of the membership.

Floor discussion among the members in general was lively and indicated the growing concern of laymen for the strengthening and advancing of the Universalist faith. One step taken in this connection was the unanimous adoption of a resolution put forward by Mr. Cleo Outlaw, Secretary of the North Carolina NAUM, providing for the printing of the Bond of Fellowship on all future NAUM Membership Cards. The NAUM Secretary, Mr. Perham, agreed to see that this resolution was given immediate effect.

The following Resolution was also unanimously passed:

> RESOLVED: That the NAUM in official session heartily endorses the appointment of Philip R. Giles as General Superintendent of the UCA and pledges him wholehearted support in advancing Universalism. Furthermore, we strongly endorse the program "Operation Bootstrap" presented by Mr. Giles in his report to the Biennial Convention, and urge the UCA Board of Trustees to endorse and support this "Operation Bootstrap" that our liberal Christian faith thus be further spread and strengthened.

A committee consisting of A. L. Barnes, of Malden, E. B. Seeley, of Everett and John Hansen, of Boston, was appointed to survey NAUM membership to determine the sentiment of the Association toward the merger with the Unitarians, so that a suitable Resolution on this matter may be presented at the midwinter meeting of the NAUM.

The Nominating Committee proposed that the Association re-elect for a second term of one year the existing slate of officers and chairmen, and this was done. The following men will then continue until the annual meeting of 1958: President, Roland Gammon; Vice-President, Sylvester B. Butler; Secretary, Harold C. Perham; Treasurer, Harry K. Means; Historian, Lloyd E. Morrison; Program, Cyrus F. Springall; Membership, Levon Seron; Publications, Harold S. Latham; Ministerial, Orren V. Alvord; Publicity, Hartford Beaumont.

The Annual Dinner at 7 P.M. was a gay affair and attended by nearly one hundred diners. The speakers of the occasion were the Rev. Charles Francis Potter, who delighted his hearers with his witty and provocative talk; and the Rev. Albert Niles of the Theological School of St. Lawrence University, who presented the challenging question: "What do you men expect from your young ministers now training at our theological schools?"

Following the dinner came the traditional Buzz Session, once more presided over by Forest Keller, whose skill in stimulating general discussion has been repeatedly demonstrated in previous buzz sessions. The question which he threw at the men was "What is the Challenge for us today as members of the NAUM and as Universalists?" This proved to be a very fertile topic and many members had a lively part in dealing with it. Another matter which took some of their attention was the "flood of unnecessary and ill-chosen Resolutions" brought before the Biennial Session of the UCA. The Association went on record as recommending strong lay representation on the next Biennial Resolutions Committee, to help correct this unhappy trend.

With the final break-up of the Buzz Session the men agreed that this had been a most worth-while meeting of the NAUM and a further evidence that the organization, after several years of trial and uncertainty, is definitely on the Universalist scene to stay!

Perspective on Destiny

Angus H. MacLean

The occasional sermon preached at the 1957 Biennial of The Universa Church of America, Atlantic City, New Jersey.

VISIONS of man's destiny are usually seen from an exalted vantage point. They have a dream-like quality, sometimes picturing man in the bosom of his God or picking a symbolic harp, walking a symbolic floor or otherwise escaping privation, work and worry, sickness and death; all of which indicates man's desire to be rid of his own nature. This is not the sort of outlook that can characterize our religion.

We liberals accept man's nature as potentially adequate to master the problems of life as they arise, even when we do not regard him as automatically on his way to glory of an unspecified sort. We believe that man is best equipped to deal with the crises he is sure to face when he is free; that freedom is essential to the best development of both person and society. We have declared our faith in man's reasoning capacity, and maintained that man has a moral capacity equal to the demands for growth and adjustment made upon him by changing circumstances. In short, we believe that man can achieve competence in living, that he has a future on this planet, the ability to rise above war, to live and think and experience values in world community terms.

We think of man as living in time and eternity too, of living on earth and in universal space simultaneously. We believe that his salvation is found in the quality of living he achieves, not in escaping from nature. We regard man as the proudest work of creation and make the person as such the cornerstone of our ethical system. This world is the scene in which he works out his destiny. If he is destined to be an angel, that is quite a different story. Here he is man, and being human is his business. These remarks represent our outlook in inclusive terms. In a landscape painting, the distant places are foggy, and real perspective is attained by the clear delineation of objects in the middle ground and foreground. It is somewhat in the same way that we can guess what really lies in the smog of man's horizon.

We live in a world in which not many people share our outlook, in which most people repudiate it. They have images of man of quite a different sort. There is the picture of man as caught in natu from which he must escape, and this picture is t by any means confined to the Christian traditi There is also the picture of glorified mass man w has submerged and destroyed the individual and pudiated person as an object of value. Quite in h mony with these images we find the world dominat by man-degrading doctrines that carry settled conv tions of the futility of freedom, of reason, of know edge and of the finest human aspirations. Both d trines referred to find the badge of worth in a perso denial of his own nature.

I cannot help thrilling to the human dream which we have indulged, but when I look into t foreground and middle ground of this vision of ou I cannot see and exult in it as something divorc from the challenge, and rebuke, and the frighteni imperatives of the present human situation. It is wh we see here and now, and how we operate in t present that really determines what we are worki for. We live in a world that tends to make us betr this faith of ours. We cannot escape the cultu diseases and the fatal illusions and irrationality our time. *We cannot even partially escape them wi out cultivating a religious in-group discipline in ter of the values we profess far in excess of our prese practice.* For this good reason, I am going to confi my remarks to the imperatives of our own profess values.

First, we need to go farther than we have in o acceptance of man in nature. We have gained a p spective on man that acknowledges him as of suprem worth and dignity without the stamp of the sup natural, that Good-Housekeeping tag of the preva ing theologies. Yet I suspect that we haven't fu accepted man as a mortal. Religion generally, in sp of its preoccupation with death, has always evad it and missed its significance by pretending that it evil, a suitable punishment for sin, an illusion, or a sort of afternoon nap that refreshes us for the re business to follow. If we did fully accept man's mo tality, we would be much more actively concern

bout his destiny on earth. The other day a man-de satellite was launched into space, and on the ope inspired by such experiments some "liberals" ie their faith in man on his chance of escaping m this planet. This kind of hope is entirely beside point, and is just another sort of pie in the sky. an is mortal and much of his glory and hope roots his mortality. Humans have been very loth to even cept the labor, worry and pain that go with living.

We have, in general terms, accepted man's nature d experience as the source of the truths that must ide and discipline us in the faith. This is a radical ctrine indeed. While in our era man has suffered gradation, it has been an era in which the most volutionary knowledge of man has been unearthed, d this knowledge has reassured us almost beyond r dreams. Think of the confirmations of the doc-ine of love, of the wisdom of basing our theology d ethics upon the worth of persons that have nerged in our time! But this era has also brought sillusionment about man. Love is not easily come even in intimate relations, and is infinitely more fficult to honor in our courts, and in our business d political institutions. Moreover, the recent out-eaks of violence have reawakened man's suspicion himself. Some Freudians have been worrying lest e cause of violence roots in some uneradicable com-ulsion in man's make-up. Theologians believed this ng ago, and the current revival of such thinking as added to man's sense of helplessness and to his ex-loitability. We pooh-pooh this doctrine, but we shall ave to do more than this. There is a datum of human xperience that such doctrines reflect, and to which ney pertain, and we have to deal with such data, nd give them a happier interpretation if we can. If he fears are groundless, if Barth and others are vrong, how do we account for the facts? What is he truth? To escape this question is to justify the harges of romanticism often directed towards us. I ee no escape from the necessity of a new birth of tudiousness of a high order, for I am not willing to ettle so easily for the idea that evil is frustrated good-ness. Even if it turns out to be just that, the fact would leave us to deal with the frustrating agencies nvolved. We have declared that the source of truth s in man. Let's get on with the business of finding it. We have occasion to be embarrassed over the meagre achievements of religious liberalism in this area.

In the doctrine of the Immanence of God in man, nd in statements quite apart from this doctrine, we ave declared faith in man's capacity adequately to irect and discipline himself by what he discovers to be the truth. It takes spiritual courage of an unprecedented sort, or a tragic naiveté, to put forth such a doctrine in an age in which moral man has suffered such devaluation. Yet on this ground we stand. And how important it is to do this kind of witnessing in our time!

I have recently read again several of Lewis Mumford's books, and, despite my impatience with his urgent generalities, I cannot fail to be impressed by his story of the lowering status of man as a moral being throughout the last century. A decline to which science, despite its recent espousal of the human cause, for many years contributed by giving exclusive attention to problems that lent themselves to laboratory treatment. This was a decline to which he believes art and letters, despite their occasional tributes to triumphant man, contributed by not merely reflecting, as is the function of art, this trend toward human degradation but also by participating in it. Art has been called great when meaningless, called great while representing personality in degraded form or when ignoring it entirely. Works of fiction became best sellers because the vicious characters that stalked through their pages were absolved of all blame, as morally irresponsible as their creators. Commercialism contributed to the same end by its worship of the twin gods of wealth and power and the technical knowledge required to serve these. Political man contributed to it by the return to primitive forms of violence, and Orwell's man, that wistful fellow by name of Winston Smith, is the inevitable dream child of this degradation — man without mind, without soul, without history or sentiment and deprived of even the right to personal memory. Out of this degradation came a return to the slaughter of the innocents which today is accepted as a valid means of defense, and in the name of our most cherished values. As persons, also, we have reflected and participated in this process. I was in France when poison gas was released by the Germans, an act that shocked the world. It took us but a few weeks to accommodate ourselves to the horror. Since then we have accepted as valid the most savage and inhuman means of defense recorded in history and crowned them all with unprecedented mass savagery. More than one nation has been guilty of genocide.

Mumford's picture is not all dark, for he gives due credit to persons and art and commerce and science that recognized and served man as a moral, spiritual being, but the total weight of modern history has been hard on man as a moral being.

Somehow or other, man has permitted things to

happen that outraged his faith and his ethical sense, and then he settled down to accommodate himself to them. Now, perhaps loaded with a sense of guilt, he tends to go into moral hiding, playing morally dead in self-defense, refusing to be counted, to be heard, to meet the first requirements of selfhood or of a free culture. And, as the poet and essayist John Jay Chapman says, "There is nothing more injurious to the character and to the intellect than the suppression of generous emotion. It means death — sickness to the individual, blight to the race." Just so!

While human contacts expand and the human spirit more and more feels the impact of what happens to others in any part of the world, people have tended to operate within sects, nations, cliques, and parties and geographical areas rather than in a universal ethical context. We are assured that the Governor of Arkansas and his rioters are way out of line with the general American sentiment. I believe this to be true, but, nevertheless, our people have allowed what outrages them to represent America to the world. Harry Meserve in a recent talk to the Universalist New York Convention dramatized the world situation by calling attention to the passing of Sputnik, that symbol of technical might, over Little Rock, now the symbol of our ethical immaturity.

At the same time Julian Huxley, whom I regard as among the wisest of us, says this of the age in which we live: "In the human phase of evolution, the struggle for existence has been largely superseded, as an operative force, by the struggle for fulfillment." (From *Evolution in Action.*) This *is* the struggle and we should be happy to know that the struggle is on and that we can identify ourselves with the cause of human fulfillment. Evolution is no longer merely biological, but social and spiritual, and in this transition man becomes an agent of his own destiny, and thereby brings an unprecedented element of precariousness into the evolutionary process.

This, then, is a brief sketch of the general situation within which we operate, and we shall surely be damaged by it unless we give a new birth to universalism, and make much more out of it than a vague appreciation of man. I am afraid that too many of us have shared in the guilty practice of wrapping ourselves in the cocoons of beautiful universals and going to sleep, a sleep from which few butterflies emerge, notwithstanding due recognition to those among us who have labored for the human soul and for the vision of an open, unified world. I read in a funny paper the other day the story of a homemaking contest held by the birds in a back yard. The owl, who presided as judge, gave the prize to a sleek-looking robin, a when he presented it he asked the robin, "Now, w you tell us why you left the hole in the bottom of t beautiful nest you built?" "Oh," said the robin, just love laying eggs, but I hate raising children I hope that there is nothing here for the ears th would hear, and that the story is a dud.

I cannot hope to do any more in this sermon th to set up this image of man we enjoy — this fre rational, intelligent, loving creature who shared the creative nature of God, clearly and starkly again both other images of man and the general human sit ation in which this creature finds himself in our da How do we feel about our spiritual achievemen when we look at these contrasting pictures? This, seems to me, is the question raised at this biennial

Our vision of man and his destiny can have no u for faith in automatic progress. We have been a cused of escaping reality by indulging in this kin of optimism. Whatever the truth in that charge, th is no day for the optimist. The optimist, you recal is that fellow who fell from a tenth story windo and shouted at each window he passed on the wa down, "Everything just fine so far!" I remember th response of an acquaintance of mine, a Glasgo preacher, to an attack by George MacLeod on th British policy of muddling through. Says he, "Aft all, Dr. MacLeod, it isn't such a bad policy. Som thing is certain to turn up." He was told that his to would "turn up" if he didn't develop more realism.

Someone told me the other day that Julian Huxl on being asked if he was an optimist, replied, "N I am not an optimist. I am a possibilist." And Hu ley's position is the only sane one. This divine exper ment which is man may fail. Man may meet disast if circumstances have outreached the development o his innate capacity.

We have also declared our faith in man as a r tional being. And we have done this in a day in whic the fruits of man's labor the world over are garnere from that of the peasant to that of the genius, preparation for an Armageddon against all reaso and in defiance of all history and every noble passio and sentiment that ever warmed the human heart. W so declare, while nations pursue policies of defen every major move of which increases man's insecurit and this policy was pursued despite the explicit war ings of atomic scientists, before ever an A bomb wa dropped. And we can find similar evidence of irr tionality in every department of life. Reason as a object of faith has to be wedded to man-serving valu for it can serve the destroyer as well as the creator.

We have boldly proclaimed our faith in freedom, a day when it is not only repudiated, but when ny of its devotees suffer fatal illusions about it. I ve thought a great deal about freedom and en- avored to promote it in the microcosm of society which I serve. One illusion is that freedom is merely e absence of oppression. But on the contrary, it is e latest and grandest of cultural products, some- ng that has to be learned, and taught, and struggled t. It has its root in natural impulse, but as a social lue it is a late development in the evolution of man society. It has no existence except where it finds pression in human relations. What does it mean us to believe in freedom so interpreted in our kind a world?

We have said that we believe in an open world in hich human contacts are easy, in which East and est can enrich each other, in which people can are experiences in every walk of life. I have dreamed en of housewives from the four corners getting to- ther to share skills in feeding the family. A world which this is possible is the kind of world we be- eve in. But it doesn't exist! What does it mean to lieve in it when it doesn't exist? What does it mean believe in it when books cannot cross frontiers? hen radio programs are intercepted? When students e rebuked by the state for visiting another country? hat does it mean to say, "I believe"?

Universalists, we believe in man, and you know that at is a much harder thing to do than to believe in od. Note, also, that it is much more difficult to elieve that God is immanent in man than to believe the Holy Other. That is why the holy or wholly ther is so popular in our day. We have the bravest aith ever to be professed in history. It might, indeed, em foolhardy. But I am still for it. Years ago, I ound that I was a Universalist and I glory in the ircumstances that brought me your way more than n anything that ever happened to me. *But I have a onfession to make.* I haven't the guts to go it alone n the face of the problems of our time, as I suspect ome sturdy souls may have. I need the church. I eed you — to attempt what has to be done. I cannot e true to myself without a church. Do you, maybe, eel a bit the same way? If you do, perhaps we can deal more swiftly with the relatively minor affairs that ret and divide us. A great opportunity has come to s to join forces with a like spirited people and we nake a great problem of it. We confront each other ike gamecocks with such questions as, "Do you be- ieve in God?", each cock, perhaps, hoping for a different answer when, perhaps, we should be asking,

Congregation at Occasional Service.

"Does God believe in us?" Maybe with the larger vision that this biennial offers we can respond more forthrightly to the commands of God so explicit in what we profess, and build us a church in which ordinary mortals can take on might, as such have done at other times and places. If we do, we shall know risk and insecurity, but they shall be the kinds of risk and insecurity that every creative soul or society experiences, and which can bring us that peace of God, as history declares, that passeth understanding and is available in no other way.

God grant that we shall return home more enlightened, and especially more disciplined, in the faith, ready to preach it, to sing it, to dramatize it, to dance it, and to work for it, to live for it, that through what we do and believe, man may continue to have hope of fulfillment. Giving all due regard to our weaknesses and failings, the fact that our church exists, believing as we do, and that other groups share this faith, should be regarded as a not insignificant human asset. We are called to serve as an outpost of the insurgent spirit of man—in other words, as an agent of the creative purpose of God. Any less significant vision of our commissioning will make us insignificant.

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Sixty-First Biennial Sessions of the Association of Universalist Women

Laura S. Hersey

WITH an attendance of approximately one hundred and fifty women, representing seventeen states, the District of Columbia and Canada, the biennial sessions of the Association of Universalist Women opened on Thursday afternoon, October 24, at the Hotel Chelsea in Atlantic City. At two o'clock, Mrs. Benjamin B. Hersey, President of the Association, called the sixty-first convention of that body to order and introduced Mrs. Norman F. Whippen of New Hampshire, who led the opening service of worship.

Following the reading of the Official Call and the presentation of the report of the President, which was printed in the November number of the *Leader,* Mrs. Holbrook Mulford of California, a former president of the Association, was introduced as parliamentarian for the sessions and the business of the convention got under way.

The recommendations presented by the Business Committee, under the chairmanship of Mrs. Daniel Snyder of Michigan, were concerned with support of the very important Department of Administration and that far-reaching publication of the Association, the *Bulletin;* the continuing sponsorship of the three national projects, Jordan Neighborhood House, Japan, and the camps for diabetic children; and with the promotion of those media for learning which are so integral a part of the Association program: field trips, institutes and the use of the Association *Yearbook.*

The program of scholarship aid for students in the Divinity Schools of Tufts and St. Lawrence Universities, initiated at Detroit, was continued, and it was voted that a representative be appointed from the membership of the Association to meet with representatives of the Murray Grove Association, The Universalist Church of America and the Association Universalist Men, to consider opportunities for t future development of a Murray Grove program.

Resolutions, presented by Mrs. Arthur W. Webst of Massachusetts, were, for the most part, a restat ment of the Association's position in areas of soci concern and will be printed, in their entirety, in t pages of the November *Bulletin.* Others were an e pression of appreciation to the management of t Hotel Chelsea for courteous co-operation and to t retiring officers for their years of service.

The Committee on Nominations, headed by Mr Robert M. Rice of Oak Park, Illinois, presented nominees for the offices of the organization and the close of the business session on Friday afterno the following officers were elected:

President, Mrs. Emery Hamlin, New York
First Vice-President, Mrs. Robert T. Dick, Con
Second Vice-President, Mrs. Herman L. Genha New York
Recording Secretary, Mrs. Earle T. McKinne Illinois
Treasurer, Mrs. Lester W. Nerney, Massachuset
Trustees, Mrs. Sallie Blanchard, North Carolin
Mrs. Charles Pomeroy, Maine
Mrs. W. L. Ritchison, Ohio
Miss Edith N. Winn, Massachusetts
Chairman of Nominations Committee 1957-195
Mrs. Norman F. Whippen of New Hampshir

Mrs. Hamlin, upon assuming her new office, w presented with a corsage of orchids from the Associ tion of Universalist Women of Floral Park, her ow Association, and brought the meeting to a close wit an expression of confidence in the years ahead. service of installation, led by Mrs. Donald K. Eva of Ohio, pointed up the meaningfulness of th

asion, emphasizing as it did the grow-
power and the present strength of the Association
Universalist Women.

A highlight of the program presented at the Con-
ntion by the Association was the address delivered
Dr. Priscilla White of the Joslin Clinic in Boston
the joint luncheon of the affiliated organizations of
Universalist Church on Thursday. This luncheon,
signed to recognize publicly the twenty-fifth anni-
rsary of the Clara Barton Birthplace Camp for
abetic Girls, provided a most fitting occasion for
e introduction of Dr. White, who has been asso-
ted with that Camp from its inception, to the
eneral Assembly.

Dr. White rehearsed the early days of camp opera-
on, traced the growth of the program during the
ars, and spoke with appreciation of the redevelop-
ent program now being carried on. Hand-in-hand
ith the expansion of the camp program has gone
e development of insulin. It is a striking coincidence
at the discovery of this drug was made at the same
me that the Women's National Missionary Associa-
on, predecessor of the Association of Universalist
Vomen, was completing the purchase of the birth-
lace of Clara Barton, where was to be founded the
stitution which has become "the beacon light of
iabetic camps."

Dr. White's description of a day in the life of a
iabetic child attending either one of the camps was
revelation to many, and a reminder to others of the
omplexities of operation of a medical camping pro-
ram. Camping experience for a diabetic child, said
Dr. White, helps both to build the morale of the in-
ividual concerned, and to increase his knowledge of
is disorder. For the perfect control of a diabetic
ondition, either great wealth or a scientific aptitude,
he speaker said, seems to be necessary. Since neither
an be counted upon to be present among the many
ufferers from the disease, the summer camps are the
nswer.

The Clara Barton Camp is the oldest such camp in
continuous operation in this country, though it was
not the first in the field. Other camps, both in this
country and abroad, have been patterned after it, and
discoveries made through experimentation there have
benefited diabetics all over the world.

The Gift Service this year was conducted for the
benefit of the kitchen in the new Atwood Memorial
Hall at St. Lawrence University. At the Detroit Con-
vention in 1955, it was voted that an effort be made
to raise the sum of $2500 for this purpose through
gifts and pledges from local and State Associations

The Rev. Theodore A. Webb was installed as minister o
Universalist-Unitarian Church, Haverhill, Mass., Thursday,
tember 19, 1957. Left to right: the Rev. Luther E. Tyson
Rev. Mason F. McGinness, the Rev. Ernest Kuebler, Mr. W
Leslie F. George, the Rev. Philip R. Giles, the Rev. Frederi
Harrison, the Rev. Kenneth C. Hawkes.

and individuals to be "supplemented if necessary by making this the project of the Gift Service at the 1957 Convention." During the past Biennium, state and local associations were responsible for the raising of some $1500 for this cause, and the Gift Service completed the amount required. Mrs. Herman Genhart of New York was the leader for this service.

A unique feature of the convention program, on Thursday afternoon, was the bringing to life of the Association's 1957 Yearbook. Through the covers of a giant replica of this volume stepped members of the Executive Board, a procession of State Presidents, denomination officials, the Chairman of the Department of Service Projects, and a representative of the *Universalist Leader* as well as proponents of program ideas and bearers of tidings from our projects. A model of the Clara Barton Birthplace, complete in every detail, was brought into view at the beginning of the program and the lighting of an enormous birthday cake in honor of the United Nations' birthday was a feature of it.

Mrs. Dorothy Harrison's reverent performance of a rhythmic dance to the words of a poem of thanksgiving brought that part of the afternoon's activities to an exquisite close.

After the presentation, at the end of the sessions on Friday, of a rich and ennobling Service of Remembrance by Mrs. Arthur W. Webster of Massachusetts, the sixty-first convention of the Association of Universalist Women came to an end.

Universalist Ministers' Institute

Albert F. Ziegler

THE Universalist Ministers' Association sponsored a three-day ministers' institute preceding the General Assembly on the theme question *What Unites Us as Universalist Ministers?* It was intended as the culmination of a series held by the ministers in four area groups, the Midwest, New England, Ohio and New York Conferences. The findings of these area meetings were consolidated and presented to the ministers at the first meeting of the institute by Raymond Hopkins as a beginning of this nation-wide conference. The ministers then formed ten small discussion groups, each to pursue its own way in three one-hour sessions, the thinking of each group reported to the entire attendance in three summations. The groups were guided in the "non-directive" progress by Dr. Arthur Hoover, a layman in the Chicago Church, and head of the Hoover Associates, a firm of psychological consultants. Incidental, but popular conclusions of the meetings were that in any future such institute, more direction and rather less "guidance" was needed.

One of the areas of greatest unity was in a recognition of the most important obstacles to unity, the difficulty of communication between ministers of different theological references, and the hostilities still lingering from personality conflicts in the past. This was, probably, as well, the most heartening area of the conference experience, in *the realization that the conflicts are in the past and that communication across theological lines is increasingly successful with us.* It is possible, and profitable, to "agree to disagree agreeably." But this was by no means the limit of the unity found. The groups came to realize fundamental common religious convictions.

We are a fellowship of confidence. To some, this is a confidence in the universe, and in man as a part of the universe, growing out of experience and sustained by knowledge. To others it is a confidence independent of knowledge, out of which the quest for knowledge comes that the living of the natural confidence may be wise and creative. Whatever the bounds or boundlessness of this assurance in each individual conviction, we are no doubters, we are believers.

We have a moving and immovable concern persons. Believing in the unconditional worth each, we have the religious urgency to ensure the f development of every human personality. We are c in our acceptance of the validity of the scient method, by some for the establishment of truth, others for the enlightenment of truth that has be perceived by faith.

Apart from the realm of religious belief, there w a common concern realized for a stronger minister fellowship, with professional standards and dis plines, with the means for the implementation of desire to strengthen each other in the several fields our one work. A more effective denominational stitution is needed for the deepening and spreadi of the faith, but we remain jealous of the very fr doms that have kept us divided. We seem to be consciously reaching for directives while we are glorying in, and abusively using, our complete fr dom. Even while we sing, "Don't fence me in," are feeling mighty lonesome on the wide prairie

It may be that the institute did not carry out stated purpose with spectacular success. But, wheth or not it revealed "what unites us," *it did unite us* fact *to a greater degree than has been experienced a long time.* Our ministers have moved a long w toward what, maybe, is the only possible and m desirable state in such a fellowship as ours, that trusting each other in disagreement. *Our differen are not disruptive, but creative.* They are the gen of our fellowship, the creative children of our c fident faith.

The ministers were addressed by the general sup intendent, Philip Giles, at the banquet. Their spirit leader spoke of the great need for the strengthen of our Universalist faith among our people and op ing it to the many outside our Churches who searching for a religious dynamic. Whatever future may bring to our Church as an institution, can only be benefited by our present zeal. The nouncement of the superintendent's program of vance, "Operation Bootstrap," was enthusiastica received. The ministers expressed deep satisfacti in the appointment of Mr. Giles to the position

neral superintendent and pledged their continuing operation for the increase of our faith. The three orship services of the institute were conducted by obert Bowman, William Wallace Rose and Albert iegler, the last being a service of communion.

In the business meeting, appreciation was expressed the advance in the last four years in strengthening e institution and program of the Association. ecognizing that this was due in part to the fact at the officers and trustees were from an area small ough to permit frequent meetings, the ministers oted to continue the policy of selecting the executive ommittee from a particular region. Officers elected r the next two years were Russell Lockwood, President; John MacPhee, Vice-President; Carl Westman, ecretary; Lawrence Abbott, Treasurer; John Parkurst, Albert Perry, Frank Gentile, Phillips L. Thayer nd Robert Bowman, Trustees.

Improving your training.

THE UNIVERSALIST CHURCH IN CONVENTION

William Wallace Rose

Upwards of three hundred and fifty Universalists rom coast to coast convened last month at Atlantic City, for a seven-day mingling of minds and spirits, n matters vital to our denomination. The convention was not only larger than in many years, but livelier. And this in spite of the fact that much time had to be spent in the dull business of bringing our constitution and bylaws into conformity with recommendations made by an independent professional survey. The benefits of these changes will appear in good time, we know.

The Council of Liberal Churches (Universalist-Unitarian) reported great progress in the field of religious education and youth activities, but the meetings with Unitarians did not get far on the broader subject of the complete merger of our two bodies. There's a joint commission at work on this.

Much good publicity was given in the press to the report of the Committee on Social Concern, which emphasized the principles that stem from the essential beliefs and objectives of our faith.

Naturally, the report rejected any concept of religion which ignores social and human values. It also deplored the "easy sentimentality" that assumes the sameness and equal worth of all religions, and likewise, the "arrogant assumption" that all virtue and truth have been given only to members of one body.

Three guiding principles were named: the worth of persons, regardless of race, creed, or standing; the commitment to developing truth; the belief that men of good will and sincere purpose can overcome evil and transform it into good.

Of our relationships with other religious bodies the report says: "We believe in sharing what we have learned of truth with others, while at the same time correcting our vision with their insights."

All this you have heard from our pulpit many a time, and confess it Sunday after Sunday in our avowal of faith. But it is good to have it said for all the world to read.

Likewise it was good to have the two-day assembly of Universalist ministers from far and wide express agreement on beliefs held in common, arrived at over a two-year series of area conferences. To quote: "The last area of common belief is in the realm of man's relationship to the higher powers and forces of life; a relatedness to something that is bigger than the individual or the sum total of mankind, (namely) the creative source of the life of all.

"Though the term 'God' is seldom mentioned in our deliberations, the reality which the word represents is much in evidence. The concept of God is a facet of our response to the (oneness) of reality. And despite . . . the different names we choose to give it, there is among us an overwhelming realization that the reality is there, and a uniform reverence before it".

Which would indicate the fading of the humanist-theist controversy.

Pre-Convention Meeting of the Board of Trustees, Atlantic City

Donald B. F. Hoyt

THE meeting of the Board was called for eight P.M., Tuesday, October 22, but at that hour there was not a quorum. Present and ready were Miss Esther A. Richardson, Secretary; members Reverend Ida Folsom, Holbrook Mulford, Dr. Max A. Kapp, Dr. Donald B. F. Hoyt, and Arthur Litchfield. The General Superintendent, the Reverend Philip R. Giles, and the Reverend Melvin van de Workeen were at the dinner of the Ministers' Association, but their subsequent arrival in the meeting room did not provide the quorum. At nine o'clock, however, Levon Seron appeared and for that worthy action he was elected President pro tem.

The first item of importance to the readers of this journal was the report of the General Superintendent. Mr. Giles stated that some comments had been made about the budget; one especially criticized the increase in the *core* portion without corresponding receipts from the Unified Appeal. A close scrutiny by the members showed that every cent of the increase was balanced by actual intake. One comment was made by a Trustee to the effect that our *core* budget is firmer.

At ten minutes past ten, the President, Alan F. Sawyer, arrived and assumed his proper position at the head of the table.

Who was to present the budget to the delegates? Should the General Superintendent do it, making the interpretative remarks? After some discussion, brought to a head by Dr. Kapp's remark that an astute and condensed budget report would be very good for our people, it was agreed that Mr. Litchfield should do the explaining.

In the midst of the preceding discussion, Mrs. Edna Wilson arrived with signs of violent encounter with adverse circumstance upon her countenance. The encounter had occurred upon the Indiana turnpike. She and the Reverend Edna P. Bruner were at a toll gate, paying their way, when another automobile, traveling at sixty miles an hour, hit their stationary car. Both women spent some time in the hospital. Their auto was wrecked.

The next matter of business was the presentation of the auditor's report to the board and to the assembly. For the prior action of the Board, both th Treasurer's and the Auditor's reports were table until 3:00 P.M. the following day when they woul be considered as a special order of business.

Departmental reports were now heard. Becaus most of the departments had prepared reports for th convention agenda, only supplementary, or last minut items, were presented. Of particular interest to th Board was the statement from the Investment depart ment that the UCA is no longer holding real estate.

It now being 11:30, the session was adjourned til the next morning. Wednesday, 9:25 A.M. Depart mental reports continued. Miss Folsom had laboree for many weeks with her colleagues in the departmen of Survey and Evaluation making changes to brin the bylaws into line with the recommendations of th Management Survey. Now, it was to be her task t present the recommended changes to the assembly.

Speaking for the Department of Education, Mrs Wilson said that the number of church schools apply ing for assistance from the Bowen Fund had bee small, due, she thought, to the fact that the minister had not received the announcement regarding th Fund. Mr. Giles, therefore, suggested that the orig nal deadline of October 1 be postponed to Novembe 15. Schools recommended to be the recipients of th Fund for next year were: Atlanta, Ga., Girard, Penna. Cuyahoga Falls, Ohio, Danbury, Conn., North Olm stead, Ohio, Wausau, Wis., Chicago, Ill., Nort Adams, Mass. The recommendation was accepted b the board. There is opportunity for three more bene ficiaries, such applications to be considered by th executive committee.

At this assembly, the report of the Managemen Survey was to be received with the accompanying re ommendations. It was important that the delegate be given every chance of understanding the report. T that end there was to be a meeting Wednesday eve ning for the informal presentation of the report, to b followed by questions from the delegates. Throug the preceding weeks, categories "A" and "B" of th report had been accepted and adopted by the Board Now those categories which needed the endorsemen of the assembly were to be presented. There was pro

ged discussion about this presentation. There were ne misgivings about acceptance of items due to the t that few of the delegates had availed themselves the opportunity to read the full report. Nevertheless it was the consensus that the trustees should not pear before the assembly on the defensive, but her as champions of the report. Dr. Kapp and Mr. n de Workeen were to be the spokesmen at the evening session, with Mr. Sawyer presiding. Trustees re to be prepared to deal with questions concerning ir departments. There was no thought of putting ything over. There was the desire to give the people e facts.

The financial report of the Joint Merger Commission had been sent by Wilson Piper, who was unable attend the meeting. The Trustees expressed anxiety out the program of the Commission — the meagre ount of publicity, its refusal to submit a report of ogress to the churches. There was to be a report to e assembly Saturday evening, but there was the feeling that the subject of merger might be delayed too ng, talked about too long, its effectiveness being deeased all the while.

There was the heartening news, brought by the eneral Superintendent, that the Ethical Society of Vashington, D. C. which, a few months ago, had een denied the privilege of tax exemption by a court n the grounds that it was not a religious organization, ad won its appeal in a higher court. The General uperintendent was instructed to send to the Ethical ociety a note conveying the friendly interest of the oard.

In the afternoon came the special order of business pon the reports of the auditor and the treasurer. The uditors found the books correct but they indicated isapproval of the practice of putting profits into the Reserve Fund instead of allocating them to their eal investments. The practice is not illegal, but it is ot the approved method. To correct the practice vould necessitate going back several years to the date of the Reserve Fund's establishment and attempting to ssign the accumulated profits to the individual funds. It would be a tremendous job, requiring the services of an accountant. The auditor's report was approved.

The report of the Treasurer showed the good news hat, for the first time in many years, the UCA had ended the year with a balance; $19,688.00 was the amount and it was applied to the reduction of the deficit.

Some years ago, the Board began a survey of all UCA trust funds. It has been a long task of research

Curriculum for a liberal church.

but now, Mr. Giles stated that two more afternoons of work would finish the job. So, all trust funds will be properly listed as to origin, purpose and use, so far as can possibly be ascertained.

The UCA is looking for a Director of the Unified Appeal and for a Treasurer. Those cares will be the business of the next Board of Trustees.

At 4:10 P.M., the meeting was adjourned until the following Sunday, at 2:30 P.M.

MINISTERS' WIVES MEET

Marguerite Webb

Universalist ministers' wives held an impromptu meeting at the Biennial Convention in Atlantic City, October 25. Mrs. William Gardner of Meriden, Connecticut, presided in the absence of the president, Mrs. Emerson Schwenk of Cleveland, Ohio.

A brief semi-serious buzz session made it easy for the wives to get acquainted. Such questions were asked as, "Why did you marry a minister?" "What do you like about being a minister's wife?" "What do you *dislike* about being a minister's wife?" "What do you like especially about the parsonage?" "What do you think our position should be in the Council of Church Women?"

The new officers elected at that time are as follows: *President,* Mrs. John Cummins, Waltham, Massachusetts; *Vice-President,* Mrs. Robert MacPherson, Auburn, Maine; *Secretary,* Mrs. Robert Dick, West Hartford, Connecticut; *Treasurer,* Mrs. Earle McKinney, Urbana, Illinois.

Mrs. Cummins, the new president, welcomes suggestions for this group. It is hoped that at the next convention, a meeting, perhaps in the form of a luncheon or tea, may be part of the planned program.

Cat Cons Convention

(Editor's Note: Reliable witnesses report that a little gray cat, scrawn in her adolescence, but clean and friendly, wandered in and out of the s sions of the General Assembly. Later, down in the cellar where she slee on a pile of packing confetti, there were found some cat-paw hieroglyph on an old piece of wrapping paper. The following is the result of care study of these strange scratches.)

Pussy cat, pussy cat, where have you been?
I've been watching an assembly convene!
Pussy cat, pussy cat, what'd you see there?
I saw Universalists who glean — and who share!

They began coming on Monday, and at last my cat's curiosity was satisfied. These Universalists who had contracted to hold their assembly in my shabby old hotel, were **People!**

After wandering about a bit among them, I decided to stay with this crowd. They were the most friendly bunch of people we'd had here in a long time. They were first-namers, and seemed genuinely glad to see each other. Laughter rang through the rooms, and good-natured kidding and conversation seemed to take the place of coffee breaks between serious sessions.

I didn't know much about ministers before, but one thing I will say for this group: they aren't bound by any old fogy tradition that shuts their minds to new truths. Nor are they bound by conformity in their garb. They wore everything from conservative black with clerical collars, to sweat-shirt type ensembles. One was even accused of wearing a jacket that a man called Rose claimed he gave to Hungarian Relief.

The women's meeting was very much to my liking. A lady called Laura and another called Anne seemed to have things well planned. Everything was interesting and carried off with dispatch on the distaff side.

These Universalists take a "forward look" (like I hear about on TV) but they haven't forgotten their beginnings and the good things of the past. I sat down front for the lecture on Hosea Ballou sponsored by the Historical Society. Cats alive!! That was a thriller!!

Their past presidents don't "fade away" either. Mr. Latham and Dr. Reamon were both there, very much interested and participating in all procedures. Mrs. Mulford, a past president of the Women's Association, was serving as parliamentarian for their sessions. Also two past executive secretaries of the Association were very much a part of the picture. Mrs. West and Miss Folsom weren't missing a thin and Miss Folsom stood before the Assembly for lo periods presenting revisions in the bylaws. I hea someone say this represented long hours of work some kind of a management survey. (Don't und stand that kind of talk too well.)

Mr. Sawyer didn't let parliamentarian procedu throw him as far as you can throw a cat, even wh they were amending the amendment to the amen ment. Good spirit prevailed when they were holdi these long, tiresome sessions. (I sneaked in a few c naps on a chair during some of them.) People wou get up and argue vehemently against each other on t floor of the convention, then later I'd see them laug ing and talking together in good fellowship. Th were serious about their stand on certain points business and social concern, but never bad losers obnoxious winners.

At the tables in the lobby, I could always get atte tion. This was where tickets were sold and regist tions were attended to, and a number of faithf volunteers were on duty at all hours.

Some of the pictures taken by the candid came man must have been cat-howlingly funny, judgi from the noises set forth by people looking at the

I found a good place in the balcony of We minster Hall to listen to what went on at the lun eons. After listening to Dr. White at the women sponsored luncheon, and to Mr. Farmakis and Da Klotzle at the Service Committee luncheon, I kn that these people aren't foolin' when they claim believe in the "supreme worth of human personality (Guess they respect animal personality too — I w treated with loving kindness everywhere I went.)

I'm not quite sure what a T.S. school is — but wh I listened to Doctors Hersey, McLean and Kapp fr those schools, I knew they must be institutions w worth while. Also, Mr. Niles piqued my curios about a 100,000 Club. I must look into that furth — I've always wanted to belong to a club.

They referred to a lively fellow called Phil as "t new superintendent." He may be new in his job, b

eryone said he knows a lot about Universalism. They gave him a big hand when he said, "Ours is a th for our times, whose vehicle — the Universalist Church — must be strengthened, made sensitive to eds, and responsible in its decisions."

A couple of things puzzled me: Is it good taste to art off a report on a religious activity with a men's-ncheon-club-type story? And why, oh why, do ople thoughtlessly chat noisily in the rear of the om where a session is going on? There were times had to climb right up on Pete Scott's shoulders in der to hear what the people were saying into the icrophone Pete was holding.

Going over my notes on the reports given about certain activities, I'd surely like to visit Murray Grove, Ferry Beach, Unirondack and Shelter Neck. I believe Murray Grove is cat-walking distance, and I may try for that before cold weather sets in.

All in all — it was a fine assembly. I like Universalists! They are down to earth, friendly folk — with evidences of vision and courage — and from what I could learn in one week (and I'm a pretty smart cat) they have a faith well worth upholding and working for. Guess I'll apply for a Membership-at-large, then join a local church (with church mice) so I will be entitled to a vote at the next Assembly. That is, if I'm elected their delegate.

— Little Gray Cat, as transcribed by H.R.

NEWLY ELECTED MEMBERS OF THE COUNCIL OF LIBERAL CHURCHES (Universalist-Unitarian)
Left to right: Dr. Richard N. Steiner, Portland, Oregon; Dr. Frederick May Eliot, ex-officio, President, American Unitarian Association; Mrs. Randall Hilton, Chicago, Ill.; Dr. Roland W. Burbank, Canaan, N. H.; Rev. Albert C. Niles, Canton, N. Y.; Rev. Raymond C. Hopkins, Brockton, Mass.; Mr. Alan F. Sawyer, Saugus, Mass.; Dr. Clinton L. Scott, Tarpon Springs, Florida.
Seated: Mrs. Benjamin B. Hersey, Medford, Mass., Secretary; Mrs. Charles A. Hutchinson, Chevy Chase, Md.; Rev. William W. Lewis, Arlington, Mass., Presiding Officer; Mr. Nathaniel L. Harris, Dedham, Mass., Treasurer; Dr. Ernest W. Kuebler, Administrator.

Members not present when picture was taken: Merrill Bush, Carleton Fisher, Mrs. Edgar C. Wilson and the Rev. Philip R. Giles, ex-officio, General Superintendent, Universalist Church of America.

ADDRESS TO LAYMEN

TWO years ago the editor of this paper sat in the office of the new Universalist Church of Chicago, visiting with the minister, David H. Cole. David had been elected president of the Universalist Ministers' Association at the Detroit biennial. We discussed Universalist ministers and their needs. It was then that President Cole told us his plans and aspirations for the Ministers' Association. He hoped with the help of his board to stimulate a series of regional ministerial conferences at which the men would together rethink their basic beliefs and hypotheses in the areas of value and meaning peculiar to religion. Cole believed that if this were done in frank but noncontroversial manner and without publicity, the results would be both positive and constructive.

These regional meetings were held. Their findings were carefully recorded and reported to the National Ministers' Association at Atlantic City. It was a very great disappointment to this editor not to be present. It is, however, a joy to learn from our reporters and commentators and others who were present that the ministers (at least the representative group of nearly one hundred present) presenting the regional findings and putting those findings together demonstrated basic unity and fraternal spirit. Our ministers' devotion to Universalism is matched by rigorous and reasoned confidence in Universalism, organizationally and spiritually, that is, as a virile church and a valid idea.

Much credit for this crystallizing of our sense of unity (mid diversity) and fraternity (without flag-waving) belongs to David Cole and his executive board. This is a good job, a necessary job, well done. The entire fellowship is indebted to Cole and his associates who gave leadership to the project.

The happy outcome of this affair is not due entirely to the Ministers' Association, however. Credit, and a lot of it, is due also to the undermanned staff of The Universalist Church of America for encouragement and help throughout the biennium. Such encouragement and help came especially from Philip R. Giles as chairman of the Department of the Ministry. Giles gave to the ministers that precious sense of belonging to an organization that has an active and continuing concern for them. This fact during recent years of liberal deflation and financial inflation was a contribution of *critical* importance to the spirit of the Universalist ministry.

Indeed, we have watched the morale of Universa ist ministers generally improve through the last tw years.

We have health in our leaders! Let's keep it! How By greater, more confident, and consistent lay su port of our ministers and our local church program

Read Mr. Ziegler's report, and Dr. Rose's summar and then go to work *with your minister for your loc church.* You will be so happily busy, if you do th that you will forget all about old, sad battles, eve those not so long ago.

Yes, of course, a part of your local church pr gram is a fair share support of the national churc commitments which you or your delegates have a thorized in general assembly session.

ASSEMBLY ACHIEVEMENTS

FOR the first time, we remained at home and acte like an editor. As our readers plainly see, we ha excellent reporters at the General Assembly session Mrs. Hersey, Mr. McKeeman, Mr. Ziegler and, ye even the footloose feline, interpreted with a happ smile by H.R., gave us a picture of hard-workin good-natured, confident Universalists engaged in co structive program planning.

Reading the record of Atlantic City increases o confidence in organized American Universalism.

As the days have passed since the sessions and w have seen and talked with a variety of friends wh were present, it appears that one of the outstandin features of this gathering was the thoroughly goo natured and fair-minded expression of the democrat process. This is in sharp contrast to the ragged ter pers that were in evidence at the Detroit gatherin two years ago. At Atlantic City, there was disagre ment with some of the nominating committee's ca didates and there were nominations from the floo There were disagreements with the presiding office and there were other issues in contention. All suc things were settled by the democratic method and the fraternal spirit. So it was possible to amen bylaws and laws of fellowship and to adopt workab improvements recommended by the Management Su vey. There are achievements worth the effort becau they were not merely accepted by a passive body delegates. They were voted only after careful co sideration, frank debate and, in some cases, only the after additional careful amending.

DOLLARS AND SENSE

Going Forward!

MORE than one-half of the money needed for program this year must come from the Unified Appeal, and an additional amount must come from our Special Gifts Program.

As our leaflet, "The U.C.A. Provides . . . ," *explains, the Unified Appeal provides our churches with many services, and helps meet human needs beyond our Church.

Income from trust funds and invested funds also provides services — such as Ministers' Pensions, theological school scholarships, and international church extension. But this accounts for only about one-third of our work.

To accomplish *ALL* our work, it is also necessary to have a staff to direct it (such as our General Superintendent, General Secretary, Director of Service Projects), and office workers to take care of records and

files, answer your letters and send you various supplies, and Universalist Headquarters has to be maintained to carry on this work.

To expand our work, more staff members and clerical workers are needed. There is no other way. (Most of you would be much surprised to see the tremendous amount of work turned out by the few people working at 16 Beacon Street, Boston.)

Yes! More money is needed to advance Universalism, to meet the spiritual needs of men and women today, and to fulfill the larger needs of a "World Community." The Unified Appeal must provide the means.

Money is important because it is part of us. How we use it is *VERY* important. When we spend it or give it, we build or we tear down. When we invest a share of it in the UCA, we enlarge our own vision and thinking; we help our Church locally, state-wide and nationally.

Only by our devoted and loyal giving through the Unified Appeal will our denomination be maintained and strengthened for the important work Universalism has to do.

Prompt *ACTION* by you and me in swelling Unified Appeal income is the only way we can *ADVANCE UNIVERSALISM.* — J. A.B.

*This leaflet may be obtained from the Unified Appeal office at 16 Beacon Street, Boston 8, Massachusetts.

THE JOINT SESSIONS

THE first of the three joint sessions was called to order at 8:30 Saturday evening in the Wedgewood Room by the Rev. Philip R. Giles, Superintendent of the Universalist Church.

Unitarian and Universalist delegates and visitors heard reports from the Council of Liberal Churches, Liberal Religious Youth, and the Joint Merger Commission.

The Rev. William B. Rice, Chairman, presented the Report of the Joint Merger Commission. The Commission presented no definitive plan for either merger or federation. Approaching Unitarian and Universalist relations realistically their report declared, "We warn you that as we go into the matter, it becomes even clearer that we will need to proceed deliberately and that we can give no immediate dates when we shall be prepared to go out to the churches, where the basic decisions must be made in our congregational type of polity. . . . When we have found the plan or plans or other alternatives for merger, we will, first of all, report them in full to the churches with proper guides for their appraisal and understanding, so that you may know exactly what is proposed. Furthermore, we believe that ample time must be allowed so that no one can say that he or his church was rushed into hasty action."

Dr. Frederick May Eliot, President of the American Unitarian Association, presided at the second joint session, Saturday evening. Dr. Eliot presented the speaker of the occasion, Ben H. Bagdikian. Mr. Bagdikian, a professional journalist attached to the *Providence Journal,* discussed *The Many Faces of Freedom.*

Beginning at 9:30 A.M., Monday, with a discussion program assembly presided over by the Rev. Raymond C. Hopkins, the entire day was taken up with discussion groups considering the Report of the Joint Merger Commission.

The conferences closed with the banquet Monday evening. Toastmaster Dr. Ernest Kuebler presented as speaker the poet, John Holmes.

PLUMB LINE

"Behold, I will set a plumbline in the midst of my people, Israel."

TAKING advantage of a Sunday out of the pulpit, I worshiped in a non-Universalist Church, recently. The minister preached a searching and inspiring sermon on the parable of the prodigal son which, the listener felt, discovered almost all that Jesus had said in it. The minister told of a God of love, who, though giving man freedom to waste his resources in foolish living, always anxiously waits to welcome his return. The prodigal needed only to turn toward home and the father ran to meet him. It was not justice, as the elder son sulkily pointed out; it was love, a forgiving love that made as nothing the former delinquency of the son, a love that waited only to be turned to. It was a good sermon and missed being Universalist by inches; but they were important inches. What if the son had not "come to himself?" A god of love is of no comfort if man is likely to stray and may stay beyond the reaches of that love. Why would the father allow his son freedom to go away if there was a possibility he would not return? Does a good father give his son freedom to ruin himself? The son must have freedom to make mistakes if he is to learn and grow. But, if the freedom is such as to allow self-destruction, such a lesson is futile. It is as if we were to execute a murderer to teach him a lesson. If the minister had been Universalist, his climax would have been in an added point. The father gave the son freedom knowing that, even if he did waste his substance, having wasted it, he would become hungry and, being hungry, he would turn again to the only place where hunger can be satisfied. In *The Universalism of the Lord's Prayer,* Dr. Adams writes, "By the force of hunger, the prodigal was brought to the paternal home." What brought about the prodigal's reform that opened to him all the blessings of his father's love? Was it gained by conversion, or by some spiritual or moral insight that some may have or that all *may* gain? No, it was by a completely natural urgency that God has given to us all, that nothing we do can destroy. The Beatitudes call it a hunger and thirst for righteousness. Augustine expressed it in prayer as a restlessness of heart that cannot rest until it rests in God. Early Universalists spoke of it as a natural human desire for true happiness, possible of satisfaction only in holiness. The parable calls it simply hunger, a hunger that could not be fed elsewhere, a hunger that turned the prodigal home. — CRITERIUS

HISTORICAL SOCIETY SESSION

William A. DeWolfe

THE Universalist Historical Society began its o hundred and twenty-fourth year of service Universalism with its annual meeting held during t Biennial Assembly of The Universalist Church America, Thursday, October 24, at the Hotel Chelse Atlantic City, New Jersey. In the absence of the pre dent, Dr. Emerson Hugh Lalone, the Rev. William DeWolfe, a director of the Society, presided. Th secretary, the Rev. Melvin Van de Workeen, pr sented the secretary's report which included the pol cies of the Board of Directors as well as the busine activities of the Society during the Biennium. M Van de Workeen described the Society's gifts to th libraries of the liberal theological societies as well the public libraries of the major cities.

In the absence of the treasurer, Dr. Robert Cu mins, the Treasurer's Report was presented by th Rev. John Cummins. The highlight of the repo was the fifty per cent growth in the value of th investments of the Society's funds to the total $32,000.

The librarian, Dr. Ernest Cassara, reported on th development of new and more adequate facilities fo housing the Historical Library at Tufts Universit He requested and was authorized to speed up the pro gram of cataloging the Society library. Under h direction, a program of microfilming will be institute to preserve the records of Universalist History.

Director, the Rev. Albert Harkins, presented th report of the Nominating Committee, which wa accepted, and the following officers were elected:

President, Dr. Emerson Hugh Lalone; *Vice-Pres dent,* the Rev. Francis Anderson; *Secretary,* the Rev Melvin C. Van de Workeen; *Treasurer,* Dr. Robe Cummins; *Directors for four years:* the Rev. Willia A. DeWolfe, the Rev. Harry M. Sherman.

A highlight of the Convention was the presentatio of an outstanding program by the Society. The L brarian, the Rev. Ernest Cassara, Ph.D., presented paper entitled *Hosea Ballou and the Rise of Religiou Liberalism.* Over two hundred were in attendance a this program.

The Society was happy to have on sale its mos recent publication, *The Universalist Church of Ame ica, A Short History,* by the Rev. Clinton Lee Scot D.D.

Reactions Of Our Readers

JMANISM AND THEISM NOT MUTUALLY EXCLUSIVE

the Editor:

n taking issue with my article *Be-d Universalism,* Mr. Frederick C. ger has beautifully illustrated what alled "battling in a purely verbal rld." After all, no matter how ical we are, we cannot understand h other until we use words with ensional referents. It all comes wn to definitions.

Of course, young radicals should themselves to the task of writing icles on *Beyond the Beyond,* for t is one way of striving for prog-s. The Universalism of John Mur-and the Unitarianism of Joseph iestley went beyond orthodox Chris-nity, and their beliefs had to give y to the beyonds of Hosea Ballou d William E. Channing. Jefferson d Emerson were maligned for writ-g articles that went beyond those yonds. It seems clear that the above d beyond of today will be the nether d rearward of tomorrow.

In my article, I certainly did equate e concept *Life* with the concept *God.* ut, of course, I was speaking of hu-anist belief as I have found it among umanists and never supposed for a oment that all theists (humanist and on-humanist alike) would accept that uation. In answer to Mr. Hoger's uestion, "Then just how would Mr. adger go about defining the term theism?" I shall quote my own ords in an article written before *Be-nd Universalism* ". . . indifference, gation, defeatism, dissension, and all rms of hatred are the great atheisms life." Is this definition not consist-t with its opposite "belief in life"?

"Mr. Badger has confused *Theism* ith *Panthesism,*" writes Mr. Hoger. ow, I gather from the whole tone his letter that to Mr. Hoger the antheist position is a non-theist posi-on, although I cannot conceive on hat basis, either of etymology or odern usage, *pantheism (all*-theism) n mean *non*-theism or atheism. If r. Hoger is suffering from the old ictorian dread of the "God-intoxi-cated" Spinoza, he may find comfort in Tennyson's "The Higher Pantheism," of which Mr. Hoger's own definition of God is a fairly good paraphrase. I suggest, however, that he avoid reading Swinburne's disturbing parody, *The Higher Pantheism in a Nutshell.*

I have myself made an effort to use words with extensional referents. I know real live humanists (those who call themselves humanists and tell me what they mean) who say they are theists, just as I know theists who call themselves humanists; and I also know humanists who, although they avoid use of the word *God,* seem to me just as theistic (according to my definition) as those who insist they are non-humanistic theists. How, then, can I accept the major premises of Mr. Hoger's syllogisms — all pantheists are non-theists, all theists are non-humanists, and Mr. A. is either a humanist or a theist (as if the terms were mutually exclusive)? And how, after reading the section of my article "Real Attitudes and Beliefs of Real Humanists," with its seven points, can Mr. Hoger confine his argument to his two points only — radicalism (BEYOND THE BEYOND) and conceptions of God?

Now suppose we leave out both Mr. Hoger and Mr. Badger for a moment and quote an authority, one of many holding similar views. Fred G. Bratton writes in his *The Legacy of the Liberal Spirit:*

> Humanists can be divided into three groups: theistic, agnostic, and anti-theistic. From the standpoint of conservative religion, or even "Modernism," all Humanists are atheists because they reject the supernaturalism of traditional Christianity. The cosmic deity of Einstein, for instance, would not be recognized either by a Bishop Manning or a Harry Emerson Fosdick. Some Humanists are not willing to sever connections with theism completely but hold to a Spinozistic conception of deity. But all three classes are agreed that the most important object in the universe is man and that religion must devote itself entirely to his improvement, individually and socially.

Like it or not, Mr. Hoger, let us try to understand the humanist position and not over-simplify.

—KINGSBURY BADGER
South Weymouth, Mass.

FROM OUR LOYAL UNIVERSALIST FRIEND, MRS. HUNTLEY

To the Editor:

The *Leader* comes to me here, but I cannot read it. I keep my *Leaders* and other Universalist literature on my table with my magnifying glass at hand so I can get help from those who come in to see me and so they will remember that I am a *full-fledged Universalist.* I am the only Universalist here.

I do hope and pray that our leaders in our church and of our faith will work as they never have before for the growth of our denomination and for the belief and life for which we stand.

—LILLA P. HUNTLEY
New Ipswich, N. H.

A PROPHETIC VOICE STILLED

To the Editor:

A great voice has been silenced in our national capital. A. Powell Davies, a growing prophet, pointing out with rare humor and strength, our national weaknesses, our corruption, our lack of zeal for all of humanity, will no more be heard. Yet his voice must go on! Who will take his place?

Let us not mourn for him for he has fought a magnificent fight. After the first shock, I resolved that in my town I would adhere closer to a prophetic gospel. In these days, when we all feel the disgrace of Little Rock, may we be glad that Davies came to Washington and spoke as he did from a great free pulpit.

— J. W. MCKNIGHT
Hutchinson, Kansas.

Our Library Desk

PROTESTANT AND CATHOLIC

By Kenneth Wilson Underwood
Beacon Press
484 pages
Price $7.50

When Margaret Sanger was scheduled to speak in Paper City (Holyoke, Mass.) in 1940 on the fundamental civil liberties in the matter of birth control, the First Congregational Church had extended the use of its church facilities. In a short time, pressure from Catholic priests and Catholic people was powerfully and threateningly exerted upon the trustees of the church, causing them to withdraw the use of their hall for Mrs. Sanger's appearance. Fear of an economic boycott frightened the Protestant merchant-banker trustees; Paper City, Yankee founded, had "gone Catholic" as the influx of Irish, French and Polish workers in the paper and textile mills gave Holyoke a 65% Catholic population. Other city leaders and spokesmen were annoyed by the rift in "the harmony" and "good will" which supposedly existed between the Protestants and Catholics. Mrs. Sanger finally spoke in a labor union hall, no church daring to give her a rostrum.

Kenneth Wilson Underwood has taken this incident as a starting point for his book, but his purpose has been to pry off the lid and look at the ramifications of religious and social interaction in an industrial community. "Despite all this concern and controversy over religious relations in our society, no descriptive, intensive study has been made of the relations of the two religious institutions in a contemporary American community, and no attempt has been made to see these relations as a manifestation of the basic assumptions of the churches as to the nature of society", says the author in making his approach. He is not concerned to condemn the Catholic attitudes and actions; he is not interested in whitewashing the Protestant position. He has tried to discover and illuminate the dynamic forces at work in determining actual relationships, and has necessarily sought to appraise the political, economic, social-class structures in the situation since all of these emerge out of the experience-response reaction in toto. Thus, he sees theological views impinging upon political activities, however obscure the connection may sometimes seem to be; he sees religious cohesiveness play its part in the economic struggle; he is acutely aware of the inevitable tensions, frustrations and complications which defy panaceas and over-simplified solutions.

This book is a documented contribution to the sociology of religion, intriguing in its subject-matter and fascinating in its development. It floats to the surface most of the elements likely to be faced by community leaders who have to deal with the Catholic–Protestant encounter in American culture. While the book offers no easy formula guaranteeing the victory of "our side," it compels a sober reconsideration by religious leaders of the strategies necessary in what is to be a long-drawn-out struggle.

Protestant weakness and inadequacy are thrown into sharp relief and call for painful re-examination. Lone-wolf reliance on prophetic blasts in pulpit and newspaper; inability of ministerial associations to talk, think and plan realistically; failure to communicate to laymen effectively so that they are prepared to act intelligently in behalf of principles under pressure; the tendency of Protestant churches to become upper middle class in outlook, and abandon workers and the areas in which they live; the withdrawal from active political life on the part of Protestants; the creation of a neutral, non-controversial climate in the churches; the failure to think through the implications of theological views to the point of creative commitment; the surrender to harmless and meaningless platitudes about "harmony," "good will" and the like when policies and decisions are urgently called for — these are some of the matters that concerned Protestants are driven to consider as they read this book. Mere resentment and reiterated prejudice are not enough to clarify the issues or give hope for the perpetuation of the values cherished by Protestants.

— Max A. Kapp

COINS OF BIBLE DAYS

By Florence Aiken Banks
The Macmillan Co., New York
Price $4.50

Whether a coin collector or not, th book should prove helpful to all w want further knowledge of the pla coins had in Bible days. Where money is mentioned in the Bible, t author tells approximately what t means of exchange was worth. Sor very good pictures of these ancie coins are included.

* * *

EVERYDAY LIFE IN OLD TESTAMENT TIMES

By A. C. Bouquet
Charles Scribner's Sons
Price $3.95

This book is one of a set, the oth about New Testament times. It scribes the life, manners, and custo of the people during the time peri covered by the Old Testament. Ma of the curious details of everyday l are pictured and described. Valuab for Church School teachers of cour but all will find interesting tid-b inside the covers.

* * *

EVERYDAY LIFE IN NEW TESTAMENT TIMES

By Dr. A. C. Bouquet
Charles Scribner's Sons
Price $3.95

A full and fascinating account how people lived in the Mediterrane world in the first century of t Christian era. The story of famili the kind of houses they lived in, t clothes they wore, how they travel and communicated with each oth their meals and schools and places worship. Among incidental inform tion, Dr. Bouquet tells us that Pli invented the omelette, that lipsti was probably as widely used then now (Don't tell Billy Graham!), th Nero's wife had a herd of three tho sand she-asses to provide her with daily milk bath.

— C. G.

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

ESIDENT, THE SSOCIATION OF NIVERSALIST WOMEN

Mrs. Emery L. Hamlin

Mrs. Emery L. Hamlin is a native Massachusetts but her first contact ith a Universalist Church was in East ffrey, New Hampshire, during her gh school years. Later in Fitchburg, assachusetts, where she graduated om Normal School, she attended the nitarian Church. After five years of aching, she married a civil engineer om Maine. They have two sons, th married, and there are five grandildren.

During the past sixteen years, she as been very active in the Universalist hurch of Floral Park, New York, in eligious Education, A.U.W., and as member of the Board of Trustees. or eight years she was on the executive board of the New York State .U.W., serving as financial secretary, easurer, and president. She has been trustee of the Chapin Home for the ged and Infirm for nine years and president of the Board. She has been e president of the Alliance of Uniersalist Women in the Metropolitan rea.

Helen's special interest, outside of amily, church, and business, is her ork with the Floral Park Friends of e Library. She served as a repreentative of her church on its planing council and is now vice-president.

SILVER ANNIVERSARY TEAS

Up to September 30, $1,651 has been received from those local associations which have had silver anniversary teas for the benefit of the redevelopment program at the Clara Barton Birthplace Camp. Other groups have written that they are going to have teas.

Some of the places from which we have heard recently include:

Hollywood, California, where, for the program, one of the women reviewed the history of the Camp.

Syracuse, New York, where both men and women were present. The program opened with the "Silver Chain Ceremony." Slides of the Camps were also shown.

Minneapolis, Minnesota, had a garden party.

The women of the Church of the Restoration, *Philadelphia, Pennsylvania,* heard Mrs. Bowman speak on the Camps, after which they enjoyed their tea and birthday cake.

A final report on the Silver Anniversary Teas will be made later in the year. Contributions to the Fund will be used for the redevelopment program at the Clara Barton Birthplace Camp.

Filled stocking and baseball coin cards are *still* very essential for the operating costs of the Camps.

This is the Twenty-fifth Anniversary Year for the Clara Barton Birthplace Camps, and in June, Elliot P. Joslin Camp will observe its tenth anniversary. Let's make this a banner year for both Camps.

NEWS FROM HEADQUARTERS

The Association of Universalist Women had a Camp display at the Diabetes Fair held in Boston, Massachusetts, November 18-19. Amy Lindsey of the staff arranged this display and a similar one for Sanford, Maine.

Eloise Wellington made a field trip through Maine, November 3-8. The State A.U.W. had planned a series of area conferences to be held at Bangor, Portland, Rockland, and West Paris.

Mrs. J. Russell Bowman was in the Midwest region the first two weeks of November. Her itinerary included two conventions, Janesville, Wisconsin, and Hutchinson, Kansas, and conferences or talks to local groups at Racine and Wausau, Wisconsin; Rochester, Minnesota; Webster City, Iowa; Joliet, Illinois; and Muncie, Indiana, where she spent two days; and Farmington, Michigan.

UNIVERSALIST WOMEN IN THE NEWS

A signal honor was awarded to H. Ida Curry of the Universalist National Memorial Church, when she received a citation for her work in the public care and protection of children. The county system which she organized fifty years ago in New York State, and worked to develop for over thirty years, has been a model for other states. The volunteer county committees which she began are now an integral part of the State's total program of child care.

Mrs. Norman F. Whippen, recording secretary of The Association of Universalist Women for the past four years, has been elected president of the New Hampshire State Convention.

Mrs. Lawrence M. Hoover, a past member of the executive board of The Association of Universalist Women, has been elected president of the Indiana Association. Mrs. Hoover has been awarded a citation by her home city "for unselfish and meritorious service" to the community.

LOCAL ASSOCIATIONS

A public address system with individual hearing aids has been installed in the Lansing, Michigan, Universalist Church, as a memorial to Elizabeth Laidlaw. Miss Laidlaw, a loyal Universalist, has been an active member

(*Continued on Page* 323)

News of Churches and Church People

THE WEYMOUTH ART FESTIVAL

Left to right: Mrs. Edwin Starkie, Kingsbury Badger, Ruth Dondero, and the Rev. Robert S. Wolley.

Craftsmen at work.

The Old Colony Club, a woman's club of South Weymouth, its evening division, and the Second Universalist Church were co-sponsors of an art festival last Spring, the theme of which was *Art for Everyone.* This event, which was open to residents of Weymouth and members of the club and Church, was held in the fellowship hall and the lower classrooms of the Church, the afternoon and evening of two consecutive days.

The exhibition in the hall consisted mainly of oil and water-color paintings, both in the natural and the abstract, and displays of hooked, braided and Oriental rugs. There were also demonstrations of fabric painting, rug hooking and braiding, wing craft painting on tin, leather carving, pottery and ceramics, water-color and oil painting. Special events consisted of readings of original poetry, an interpretation of the Dying Swan Ballet, and the draping of an evening gown on a live model.

In the small rooms downstairs were exhibits of fabric painting, weaving, crocheting, knitting, tray painting, woodcraft, dolls, Kodachrome slides, ceramics, copper tooling, and silver jewelry. Members of the Garden Club made beautiful arrangements of flowers that were placed in spots to enhance the show.

In the Ladies' Lounge was a most attractive coffee table. Refreshments were served by the hostesses. Here, one might rest a bit and discuss the show.

The programs, made by one of the committee, had a cover which was designed by one of the artists.

We sent letters and applications to all churches and organizations in the town. Our local radio station broadcast the news of the event and on one morning program interviewed the co-chairmen. Over one hundred people exhibited about 300 articles. Five hundred and fifty visitors signed the guest book. No admission was charged, but an offering plate was placed on the table for those who wished to contribute.

We feel that it is an event which should be repeated every few years, for it not only stimulates the public by showing them what we can do right here in our own town, but it also helps the artist by giving him an opportun to show his work, and compare it w others.

Our own Universalist Church was fitting place in which to display exhibit, for its contemporary archit ture lent a most pleasing backgrou

— Bessie M. Stark

DR. GALE CELEBRATES FIFTIETH YEAR IN THE MINISTRY

The Rev. Howard Charles Ga M.D., of Beverly, Massachusetts, completing his fiftieth year in the m istry. He was ordained to the Univ salist ministry at the Mt. Washin ton Universalist Church in Haverh Mass. by the Rev. Charles Conklin D.D., October 4, 1907. He served the Universalist-Unitarian ministry over forty years. In 1951, he was dained to the Episcopal priesthoo During a quarter century, he was al engaged in the practice of medici and was professor of histology in medical school and science instruct in a girls' junior college.

Fall Sessions of State Conventions

Dr. Guy H. Hill, Michigan State University, Addresses Michigan Universalists

Michigan ministers, left to right: Dr. Alfred D. Judd; the Rev. Gerald K. Wyman; Dr. Guy H. Hill; the Rev. Walter E. Kellison.

The 114th annual meeting of the niversalist Convention of Michigan las held, October 4 and 5, 1957, at ie First Universalist Church of Con- ord. The Rev. Alfred D. Judd, min- ter of East Liberty and Horton, de- vered the Occasional Sermon to open ie Convention. Speaking on *One Vorld,* he said, in part, "We seem ıclined to regard the American way s the end and not as the means to- vard the attainment of world brother- ood which we claim to want and are ıclined to promote; yet we support nly programs in world unity that nhance our ego and not necessarily hose that may be best for a common rotherhood."

The delegates were welcomed to Concord by Mrs. Mary Patterson, president of the local A.U.W. The Rev. Walter E. Kellison, superinten- lent of the Michigan State Conven- ion, responded. The delegates then etired to the church dining room, vhere they were served with coffee nd cake and other delicacies.

Saturday morning's activities were pened with a short devotional service led by Dr. Will Robinson, minister of the First Universalist Church, Concord. His leading thought was "Power to Succeed." Living one's life in such a way that one is a master instead of a slave. With divine assistance, we must succeed.

The president, the Rev. Walter E. Kellison, introduced Alice M. Harrison of the Division of Education. She responded with an able lecture on *The Church's Ministry to Youth.* She stressed the importance of parental observation of "the concerns of youth," their choice of companions, selection of church affiliations and general behavior. Adult guidance becomes a must; jointly by parents, ministers and teachers by a positive approach to new problems on the youthful way to adolescence and puberty. Teach young people to think, which will equip them to live in the world as they find it, and to master it. The church must provide an adequate program for adolescents with a well-selected group of adults to lead the way to self-confidence and self-reliance. The church of the future will offer positive leadership; religion without magic; a church that adolescents and even adults will believe in.

Saturday evening's theme address was delivered by Dr. Guy H. Hill of Michigan State University on the topic *The Layman Looks at World Leadership.* Dr. Hill stated, leadership, whether it be at the local or world level, depends upon the "giving spirit." He who goes about seeking for himself alone finally ends up a pauper. But he who gives to and works for others builds an eternal monument to himself. What we give, we have; what we keep, we lose.

All mankind is divided into three categories: the free, the regimented and the uncommitted. Not even all of our own great nation is fully committed to freedom. We can win all of them to freedom or drive them all to regimentation *by our own beliefs and actions.*

The support of the uncommitted and the regimented will solidify against us unless we give due regard to the living conditions of all men everywhere. Surely America's generous concept of man is not logically subject to the restrictions of nationality, geography, race, color or status at birth.

Other convention business: the convention business sessions; the business session of the A.U.W.; a luncheon and fellowship banquet. The Rev. Elizabeth Etz was elected president for the coming year. The Rev. Walter E. Kellison was elected superintendent for 1957-1958. Mr. Kellison delivered the benediction.

— Will Robinson

PENNSYLVANIA MEETINGS

Delegates from nearly all Pennsylvania Universalist churches attended sessions of the 126th Pennsylvania Universalist Convention held in the John Raymond Memorial Universalist Church in Scranton on October 11, 12 and 13.

The welcome of the church to the convention was extended by Cecil F. Reeser, moderator and lay minister of the church. Clifford Jones, convention president, of Athens, Pennsylvania, gave the response. Dinner was served in the church parlors.

The Rev. Richard Woodman, pastor

of the First Universalist Church of Binghamton, N. Y., was the principal speaker at the Friday night banquet. There was a short meeting of the Fellowship Committee following the main meeting.

A fifteen-minute worship service on Saturday morning was conducted by Henry W. Felton, of Montrose, editor of *The Pennsylvania Universalist* and lay minister of the Brooklyn and Kingsley churches.

The state A.U.W. and A.U.M. held their meetings in separate rooms of the church parlors. Mrs. Harry K. Means presided at the women's session and Orren B. Alvord at the men's meeting.

The men discussed the value of newspaper publicity in promoting the work of the church. It was the consensus of opinion that newspaper publicity pays. Charles Lamb of the Binghamton church said that such publicity had helped his church a great deal and he advocated a campaign of this kind for all Universalist churches.

The A.U.W. elected officers as follows: *President,* Mrs. Harry K. Means, Towanda; *Vice-President,* Mrs. Donald MacDonald, Towanda; *Secretary,* Mrs. William J. Reese, and *Treasurer,* Mrs. Jesse Evans, Brooklyn.

Following a luncheon in the church, the main session of the convention opened at 1:15 p.m. Officers gave their reports and committees were named. An election of officers resulted as follows: *President,* Clifford Jones, Athens; *Vice-President,* Frank Kreuter, Philadelphia; *Secretary,* Harry K. Means, Towanda; *Treasurer,* Nicholas H. Greene, Philadelphia.

The main convention address was delivered by the Rev. Donald K. Evans, D.D., superintendent of the Universalist churches of Ohio and western Pennsylvania. Dr. Evans explained the Management Survey now in progress in Universalist churches.

Dinner was served in the church parlors to all delegates and visitors. Cecil F. Reeser, acting as master of ceremonies, introduced officers and convention leaders who responded with brief remarks. Everyone enjoyed the group singing which was led by Morgan Leyshon with accompaniment by Ivor Price, organist of the church. Mrs. Louis Champlin and Mrs. Clifford Jones were the soloists.

The Occasional Sermon on Sunday morning was delivered by the Rev. Fenwick L. Leavitt, Jr., D.D., pastor of the Church of the Restoration, Philadelphia. He was assisted in the Communion Service by the following Pennsylvania lay ministers: Orren B. Alvord, Harry K. Means, Cecil F. Reeser and Henry W. Felton. The Rev. Donald K. Evans gave the benediction.

— Henry W. Felton

The Rev. and Mrs. Leslie C. Nichols were tendered a party in honor of their fiftieth wedding anniversary at the First Universalist Church, Melrose, Mass., September 25, 1957, by their daughter, Mrs. Herbert L. Goodridge. From left to right: Mrs. Goodridge, Mr. Nichols, the Rev. Robert L'H. Miller, Mrs. Nichols, Mr. Goodridge.

DR. HAROLD H. NILES RETIRES

Dr. Harold H. Niles, since 1940 minister of All Souls Universalist Church, Watertown, New York, has resigned his pastorate to take effect December 31, 1957.

Dr. Niles has been a leader in state and national Universalist affairs as well as an active servant of the communities where he served churches for many years.

Before coming to Watertown, Dr. Niles had held pastorates at Hender-

Visiting in Boston?

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and Ellisburg; Lyndonville, Vt.; ncord, N. H.; Denver, Colo.; and dgeport, Conn. He came to Waterwn March 1, 1940, succeeding Dr. rry Westbrook Reed.

For several years he was a contributg editor on *The Universalist Leader.* e has written articles for magazines d has been much in demand as a eaker before various organizations, hools and colleges. He is a member Eureka Lodge, 70, of Masons at oncord, N. H.

He served as chaplain of the New ampshire Legislature for two terms; aplain of the New Hampshire Contutional Convention for one term; aplain of the house of representaves in the Colorado General assemy for two terms and chaplain of the olorado senate for one term.

For several years he served as a ember of the board of trustees of the heological School of St. Lawrence niversity until the expiration of his rm in June, 1956.

St. Lawrence University awarded im the honorary degree of doctor of ivinity at the commencement exercises n June, 1940.

Dr. Niles is a member of the Past resident's club of the Watertown otary club, having served as president f that club 1954-1955.

Dr. Niles is a member of the board f the Flower Memorial library. He as been active in the work of the Ministers' Association, of which he has erved as president, and in the Council f Churches, as well as in the state organizations of the Universalist church.

MICHIGAN EXTENSION COMMITTEE

The Extension Committee of the Universalist Convention of Michigan is scarcely a year old at this writing, but it has been engaged in a work which might be of interest to our readers.

The Executive Board of the Convention appointed the committee in November of 1957, instructing it to explore and act upon any areas of church and denominational promotion as it might see fit. At the first meeting of the committee, there was considerable discussion as to fit areas for the first projects. Radio and television were put aside as media for the time being because of their high cost. But cultivation meetings, youth and adult summer institute programs, gerontology and consideration of the place of elder citizens in the church community, fellowships, services to local churches and promotional programs constituted the suggested areas of exploration.

The second meeting concerned itself with more specific projects, and the consensus of the group was that advertising displays should be tried in local-area newspapers similar to and run concurrently with the national magazine campaign of the Unitarian Laymen's League. Therefore, a series of eight weeks of one-column, five-inch displays were placed for one day a week in four daily newspapers outside of metropolitan Detroit. Displays with a return coupon were used and the Rev. Walter Kellison of Farmington and Joseph Schneiders of Detroit were commissioned to set up the advertisements and sort the replies.

Soon after the close of the display campaign, the committee met to evaluate the results of the effort; and to decide on further action. A final tabulation of the results was then not possible, nor is it yet, for replies still trickle in. However, it is the feeling of the committee that as a pilot project the venture was worth while, and further use of this advertising medium should be undertaken with the possibility of working closely with the local churches to stretch the usefulness of the committee's funds. At least two churches have carried out local advertising programs in co-operation with the committee, and their advertising centered about the religious education program. The committee is looking forward to increased co-operation from the local churches and to a joining of forces of the committee and a similar committee from the Michigan Area Council of Churches to continue a newspaper display program in the state.

This is only a beginning; there are many untouched fields of work for the committee, and the intent of the committee is to look in detail into the possibilities of fellowship programs, gerontology, and service to the local church in the coming year. The Universalist Convention of Michigan in 114th Annual Session voted to continue the support of the committee for 1957-1958.

NEW UNIVERSALIST

Born to the Rev. and Mrs. Melvin Van de Workeen of South Weymouth, Mass., a son, Brian Cole, October 28, 1957.

★ **FUND RAISING** ★

If your organization is planning a fund raising drive for a new building, or capital development, you are invited to write or telephone for information that will be of substantial help and may assure success to the undertaking.

Some comments from organizations using this service:

"We are very happy that we had you with us in Westville as Director of our Fund Raising Canvass. . . . We believe that the gain has been financial, spiritual, and educational in the manner which will affect the church and community for good in the future. . . . The methods and organization got results beyond our expectations." Westville, Illinois.

"In the campaign you conducted for us we came to realize the very careful study you made of our particular situation here. . . . You 'tailored' your methods to our situation, adjusting the program to it skillfully. . . . You spared no time or effort in the successful completion of our financial campaign, and it did not at any point alienate anyone in the process. . . ." Mystic, Connecticut.

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REV. JOHN EDWIN PRICE SPEAKS IN HARTWICK

John Edwin Price, minister of the Chapin Memorial Church, Oneonta, N.Y., was the guest preacher at the Hartwick Methodist Church, Sunday, September 1. He was pastor of this church for two years during World War II.

Mr. Price said in part:

"The theme of the General Convention of Universalists to be held this fall in Atlantic City is 'Preparing to Live in the World Community.' If we in America cannot love and appreciate our fellow Christians and Jews of several shades of opinion whom we have seen, how are we to love and appreciate the various members of differing Hindu and Mohammedan sects whom we have not seen?"

FAY SUCCEEDS JOHNSON AS A.U.A. MINISTRY DIRECTOR

The Rev. Leon Converse Fay, minister of the Unitarian-Universalist Church of Nashua, N. H., succeeded the Rev. Raymond B. Johnson, who is retiring, as director of the Department of the Ministry of the American Unitarian Association, October 1.

During Mr. Fay's ministry in Nashua, Unitarian and Universalist churches there consolidated to form the present organization. The church has grown and recently acquired property for expansion. Earlier, Mr. Fay was minister of Unitarian churches at West Bridgewater and Scituate, Mass.

Mr. Fay was awarded an A.B. degree in 1944 by Tufts College, Medford, Mass., and an S.T.B. in 1945 by the Tufts School of Religion.

Mr. Johnson, who became director of the department in 1951 after eight years as minister of the First Parish (Old Ship) Church in Hingham, Mass., will be available for consultation for three months.

UNIVERSALIST CHURCH LANDMARK, BIDDEFORD, MAINE

A landmark in the heart of Biddeford since 1867 is the First Universalist church located in City Square. Although early records were lost, it is apparent that the church had its start in the 19th century by itinerant preachers. In April, 1827, an organization was formed with Jeremiah H. Curtis as chairman. The first church erected was on Storer street, Saco. However, due to a shift in population from Saco to Biddeford the property was sold in 1859 to the Free Will Baptists and plans were laid to relocate in Biddeford. Not until 1857 was the present edifice erected at a cost of $14,220.39. A number of years later the Graham estate at 200 Alfred street, was left to the church and used as a parsonage. A constant reminder of Hurricanes Carol and Edna in 1954 is the leveled look of the church steeple. During both storms the steeple swayed ominously but never fell. Shortly after the hurricanes, it was believed to be a public menace and so was removed. Currently serving as pastor of the church is the Rev. Sheldon Christian.

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FERRY BEACH
YOUR VACATION DATE IN '58

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CRACKLING

A long-winded lawyer had been talking for so long that the magistrate eventually made no attempt to conceal a yawn. With some sarcasm, the lawyer said: "I sincerely trust that I am not unduly trespassing on the time of this court?"

"There is some difference," came the reply, "between trespassing on time and encroaching on eternity."

—*The Watchman-Examiner*

A youth applied for a job at a drugstore. His interviewer began to fill in the form. "Your name?"

"Thomas Edison," answered the boy.

"That's a pretty well-known name, isn't it?"

"It ought to be," said the boy. "I've been delivering groceries around this neighborhood for two years."

—*The Watchman-Examiner*

DETROIT CHURCH DEDICATES NEW RELIGIOUS EDUCATION FACILITIES

Just two years from the start of the Building Fund drive, the remodeled School of Religion, Unitarian-Universalist Church of Our Father in Detroit, was opened for classes and dedicated October 6, 1957. Dr. Tracy Pullman is minister of the church and Constance Young, minister of education.

At a cost of over $125,000, McCollester Hall has been transformed into a modern building with bright, airy classrooms furnished with up-to-the-minute furniture proportioned to the several age groups of the children, an assembly room for audio-visual presentations, new lavatories and a great, bright hall for fellowship gatherings of the entire congregation. Even the lending library has new quarters off the hall where members may stop after services.

In 1955, it became apparent that the old building could not continue to meet the needs of the increasing enrollment in the School of Religion. Located in the heart of Detroit, the church is attracting more and more parents from the entire metropolitan area, despite the fact that it is in the older section of the city.

The decision to remodel the building at its historic site rather than start over somewhere in the suburbs was taken by vote of the congregation. New expressways running into the city make it accessible from many directions and the fact that Wayne State University, only a few blocks away, was engaged in a modernizing program, strengthened the arguments in favor of remaining in the old location.

Many members also expressed a preference for a city church which attracts a variety of members over a suburban neighborhood church which draws only from the residents nearby who are apt to be quite similar in background and interests.

Once the vote was cast, the fund raising campaign was outlined and a drive for pledges for a three-year period began. Double pledges were secured. One pledge for the building fund and the other, the regular pledge for operating expenses, were requested at the same time.

The goal was $100,000, but i creased building costs brought th figure to $125,000 before the wo was started.

Negotiation of a mortgage throu the Unitarian Church Trust made possible to start construction work b fore the pledges were paid up.

George M. Mudie served as moder tor from the fall of 1955 to the fa of 1957 with Robert C. Walter acti as chairman of the Board of Trustee Oscar P. Pearson, chairman of t Building Committee, and George M Montross, treasurer of the Buildi Fund.

Dr. Frederick May Eliot, preside of the American Unitarian Associatio spoke on *Keeping Religion Simple* a the Rev. Walter E. Kellison, rep senting the Rev. Phillip R. Gil Universalist General Superintende brought greetings from The Unive salist Church of America.

After the church service, dinner w served in the new McCollester Ha

Herbert T. Reibling, newly-elect moderator, presented Mr. Mudie, w served as toastmaster introducing t notable guests. Nancy Weideman, senior in the School of Religion, re resented the children, speaking brie to express their gratitude for the ne facilities.

The public was invited later in t afternoon for an open house gatheri at which liberal church ministers of t area led discussion groups on vario phases of liberal religion.

Dr. Pullman and the Rev. Russ Lincoln presented the attitudes of t liberal churches toward the Bib Jesus, prayer and salvation. The Re Walter E. Kellison and the Rev. Fra Gentile explained the Council of Li eral Churches and outlined the ro of the liberal church in history.

Science and Religion and Teachi Religion to Today's Children were d cussed by the Rev. Edward Redm and Constance Young, while the Re William Hammond led the group e ploring the subject, *Worship in t Liberal Church.*

At the social hour following, hig lights from each group were su marized and Bernard Feiger, chairm of the Religious Education Committe summed up the findings and invit everyone to come back on subseque Sundays.

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A.U.W.

(*Continued from Page* 315)

of The Association of Universalist Women and over the years, has served her church in many ways.

The Ladies' Humane Society of the First Universalist Church of Providence, Rhode Island, observed its one hundred and twenty-fifth anniversary on Wednesday, October 9, 1957.

he beauty of the candle touches me—
is so softly gay,
steadfast and so careless of itself—
ving itself away.

— New York A.U.W. Camp News Letter, 1956,
JEANNE FISKE, *Editor*

OTICES

NTRAL FELLOWSHIP OMMITTEE

n October 2, 1957: Voted to ap-
e the action of the Ohio Fellow-
s Committee in granting to Rev.
d C. Pohl, an ordained Unitarian
yman, reciprocal fellowship with
Universalist Church.

ESTHER A. RICHARDSON, *Secretary*

CINECTICUT FLOWSHIP CMITTEE

epted the Rev. Robert T. Dick
fro hio; accepted Alexander Meek
on ansfer from Massachusetts;
gra Mr. Meek the right to per-
forhe Christian Ordinances and
thision was approved by the Central lowship Committee.

HERBERT B. BENTON, *Secretary*
Octo 16, 1957

MIIEST UNIVERSALIST COERENCE

No is hereby given that the Midwest versalist Conference Fellowship mittee will meet in Chicago on Saay, December 7, 1957, for the exation of the Rev. Weston Steven ho has applied for license as an ned clergyman.

-ANLEY MANNING, *Secretary*

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(Section 520, P. L. &

OHIO FELLOWSHIP COMMITTEE

The Ohio Fellowship Committee has granted Reciprocal Fellowship to the Rev. David Charles Pohl, assistant minister of the First Unitarian Church of Cleveland (Universalist-Unitarian).

Transferred the Rev. Robert T. Dick to the Connecticut Convention.

Accepted the Rev. George H. Welch from the New York State Convention.

Granted Letter of License to Preach to Ronald D. Marcy.

Granted Letter of License as Lay Preacher to George Riley Easterling.

—SADIE B. BURGESS, *Secretary*

UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance will meet at Bethany Union, 256 Newbury Street, Boston, Mass., Friday, December 20, 1957, at eleven o'clock.

Mrs. Dana McLean Greeley will speak on *The Joy in the Use and Symbolism of the Christmas Greens.*

Luncheon, seventy-five cents. For reservations, call Mrs. Dumas, CO 6-0240.

—MARION H. PIKE, *Secretary*

CHARLES STREET MEETING HOUSE HAS NEW ORGAN

John Greene of Boston, Massachusetts, has given a fine new pipe organ to the Charles Street Meeting House along with a donation for its removal from the home of his parents on Beacon Hill and its installation in the Meeting House. The former organ was very old, not electrified, and quite unsatisfactory for concert playing. The new organ is a large and very fine instrument.

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